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The Christian Century

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God Rest Ye, Merry Gentlemen
By Bernard C. Clausen

The Attack on Finland
An Editorial

Putting Christ Into Uniform
By Harry Emerson Fosdick

Onward, Christian Soldiers
By Ray H. Abrams

The Church in Wartime
An Editorial

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In This Issue

HARRY EMERSON FOSDICK

is minister of the Riverside Church, New York, and professor of preaching at Union Theological Seminary. Readers will find interest in the contrast between the position which Dr. Fosdick holds today and the one which he supported at the time of the First World War as shown in the articles "Preachers Present Arms" now appearing in this paper. Dr. Fosdick's article in this issue was first delivered as a sermon at the Riverside Church on November 12.

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Coming

In the next installment from his wartime diary, Reinhold Niebuhr describes his experiences lecturing in Edinburgh while the port of that city was being bombed. . . . Prof. Ira A. Morton, of Iliff School of Theology, raises a thought-provoking question: "Should the Church Marry the Unchurched?"

The CHRISTIAN CENTURY

December 13, 1939

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Calendar of Coming Events

Dec. 14-20. Methodist Conference on Christian Education in the Local Church, Nashville, Tenn.
Dec. 16. Second Annual Student Conference, New York University, New York City.
Dec. 17. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; William S. Sadler, speaker.
Dec. 17. Chicago Sunday Evening Club; Henry W. Hobson, speaker.
Dec. 17. Ford Hall Forum, Boston; Hamilton Fish-Norman Thomas debate.
Dec. 19. Ford Hall Forum, Boston; Symposium: "Five Million Unemployed Youth."
Dec. 24. Ford Hall Forum, Boston; Michael Williams, speaker.
Dec. 24. Christmas Eve Vigils, Central Moravian Church, Bethlehem, Pa.
Dec. 24. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; special Christmas program.
Dec. 24. Chicago Sunday Evening Club; special Christmas program.
Dec. 26. Texas Biblical Research Society, Baylor University, Waco.
Dec. 27-29. Fourth Annual Meeting, Southwestern Philosophical Conference, Southern Methodist University, Dallas, Tex.
Dec. 27-Jan. 1. North American Christian Student Conference, University of Toronto.
Dec. 28-Jan. 1. Triennial Conference, Church Workers in Universities, Chicago Theological Seminary, Chicago.
Dec. 31. Chicago Sunday Evening Club; Edwin H. Hughes, speaker.
Jan. 7. Ford Hall Forum, Boston; Louis K. Anspacher, speaker.
Jan. 7-14. Universal Week of Prayer.
Jan. 8. National Methodist College Meeting, Philadelphia.
Jan. 8. Wise Center Forum, Cincinnati, O.; Raymond Clapper, speaker.
Jan. 9-12. Methodist General Missionary Council, Charlotte, N. C.
Jan. 14. Home Mission Sunday.
Jan. 15. Wise Center Forum, Cincinnati, O.; Max Lerner, speaker.
Jan. 16, 17. Annual Meeting, State Council of Churches, Albany, N. Y.
Jan. 16-18. Church Conference on War, Philadelphia.
Jan. 16-18. Annual Midwinter Convocation, University of Tennessee, Knoxville; Edwin McNeill Poteat, speaker.
Jan. 16-18. Fourth Annual North Carolina Convocation of Churches, Greensboro.
Jan. 18-20. White House Conference on Children in a Democracy, Washington, D. C.
Jan. 23-25. United Christian Council for Democracy Emergency Conference, Cleveland, O.
Jan. 23-26. Diocesan Council of Louisiana, New Orleans.
Jan. 24, 25. Diocesan Council of Mississippi, Aberdeen.
Jan. 27. Child Labor Day.
Jan. 28, 29. Intermountain Christian Workers' Fellowship, Salt Lake City, Utah.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, DECEMBER 13, 1939 NUMBER 50

EDITORIAL

THAT anonymous fountain of information commonly referred to as "authoritative Vatican sources" is made responsible—so far as an unnamed informant can be responsible—for the prediction that the pope will renew his appeal for peace in the address which he is to give at the secret consistory on December 11. Simultaneous with this is the report, which in view of its origin is little more than a rumor, that Pius XII has already proposed to the contending nations a Christmas truce to extend from December 22 to 27. From the Vatican itself comes no confirmation of this but a somewhat evasive comment intended to serve as a denial—at least a denial that such a proposal has been made, while admitting a possibility that it may yet be made. It may be remembered that Benedict XV, who was an ardent advocate of peace during the First World War, made an unsuccessful attempt to get the warring powers to adopt a Christmas truce. So it will be not unnatural if Pius XII withholds any public appeal until there has been private assurance that it will be favorably received. Such a "truce of God" comes far short of being a peace, but any truce is a good thing so far as it goes. It is, however, a little difficult to see how it could be applied in such a war as this. Of course air raids might be suspended for five days, but it would not be easy to muzzle the mines, or relax the blockades, or order the German raiders to lay off while British merchantmen sail past, or to persuade anti-religious Russia to refrain from bombing Finnish towns in honor of the birth of Christ.

The War

Unfavorable Developments In China

WHILE the Japanese are obviously uneasy about their relations with the United States, developments in China recently have not been encouraging for those who hope for a clear-cut Chinese victory. The quick capture of Nanning by an invasion launched from the gulf of Tongking inflicts a blow which will have cruel economic effects. Nanning controls the main road by which China was bringing in essential supplies, especially gasoline, from the outside world. It was soon to have provided a railhead for imports from Indo-China. With an air base at Nanning the Japanese can bomb an area which has hitherto been practically impenetrable to their planes. Chinese hopes for supplies now rest on the new road to Burma and the road into Indo-China running about a hundred miles west of the road which the Japanese have just cut. But one of these is unfinished and the other has never borne much traffic. Nor is there reason to believe that the Japanese cannot march far enough westward to cut them if they become of importance. In view of these economic factors the weakness of the Chinese defense of Nanning takes on an ominous character. At the same time Nanning was falling easy prey to the Japanese invaders, radical changes were taking place in the Chinese government at Chungking. Dr. H. H. Kung stepped down from the premiership to be succeeded by his brother-in-law, Generalissimo Chiang Kai-shek, and the entire cabinet resigned. The usual explanations were sent out, that these moves were taken to "broaden the base" of the government and indicated a strengthened determination to resist the Japanese. It may be so, but so many cabinet changes under such conditions do not usually indicate that all is well in a government. We trust that time will prove present apprehensions unfounded.

'Fortune' Surveys A Church

WHEN such a magazine as *Fortune* presents such a survey of a local church as that of the Presbyterian Church of Fulton, New York, in its December issue, that's news. It is a magnificent piece of reporting, and more than that. But what is there worth reporting, some might ask, in the operations of a church with a $6,500 budget in a prosperous little city of 13,000 people? Dr. Beard wrote his *America in Midpassage* apparently without considering religion as a factor of any importance. The editors of *Fortune* see the church as a sufficiently significant element in the American scene to warrant this thorough study of a sample church. What the investigator finds is a well managed institution on the right side of town, appealing chiefly to the financial and intellectual upper

middle class, its government vested in boards of trustees and elders who are in the main economically and culturally conservative, as the substantial citizens of such a community are likely to be, and its minister an earnest, competent and socially minded young man whose parishioners love him more than they follow him. For example—and this becomes important as the analysis proceeds—the minister is a convinced and outspoken pacifist; his trustees and elders and most of the members of the church take one or another of the conventional attitudes, that war is of course a terrible thing and that we ought not to fight except in self-defense, or except to help the cause of democracy. But, "the last thing any Fulton Christian wants to do is to shut Mr. Daniels up." His elders "will continue to resist his hortations but they will defend indefinitely his right to make them," because they believe in freedom of conscience and of utterance. Some of them candidly admit that the patriotic course they will follow if war comes is inconsistent with the Christianity they earnestly profess; others do not think Christianity has anything to do with it. In summary: "If Fulton is America and its thoughts are the country's, the general intention of the Christian community seems to be this: a prompt and patriotic 'yes' to a President who asks for a war that is, or can be made to seem, a war of defense; and for the pale Galilean, working 1,900 years in the hearts of men, lip service."

Mrs. Roosevelt Visits the Dies Committee

WE may not always agree with Mrs. Roosevelt, but we never waver in our regard for her. She does her own thinking, says what she thinks, and sticks by her guns. Last week she gave an excellent illustration of the qualities which have made her one of the nation's most valuable citizens. The Dies committee had planned another red-hunting fiesta, this time with the young people of the American Youth Congress as the victims. The congress is a federation of all sorts of young people's organizations, many of them under church auspices, which holds an annual convention to discuss youth problems. There has been a lot of loose talk about its communist proclivities, and a lot of looser talk about Mrs. Roosevelt's friendliness for its communistic program. The way in which this could have been blown up into a newspaper sensation under the sort of treatment characteristic of the Dies committee is apparent. But Mrs. Roosevelt first took the wind out of the committee's sails by volunteering to appear as a witness—an offer so far ignored—and then took the last bit of red-baiting out of the proceedings by the simple expedient of appearing at the hearings and sitting there quietly as an observer. "I have two real interests in this situation," she explained in her newspaper column. "One is that as far as humanly possible I give to young people whom I know and trust the feeling that in any situation, particularly a difficult one, they may count on my assistance. My second interest is a desire to observe to what extent the government is not only striving to uncover un-American activities, but is giving to youth the assurance that their government does not look upon them with suspicion until they are proved guilty, and is anxious to help them in every way to build up the faith and trust in democracy which should be the heritage of every youngster in the United States." Incidentally, among those who failed to show up for this witch hunt when Mrs. Roosevelt did, was Mr. Dies.

Unscrewing the Inscrutable

NEWSPAPER polls have become a great American fad. Sometimes these informal plebiscites cast a valuable light on the state of public opinion. As often, we suspect, they are a waste of time and newsprint. Of all the time-wasting polls the worst, at present, are those which attempt to forecast the outcome of next year's presidential election. *Newsweek* presented one of them last week. It polled fifty Washington correspondents as to who the candidates would be and who would win, and the results were gravely and at great length reprinted in the daily press. Accordingly, we now know that the Washington correspondents expect Mr. Roosevelt to be the Democratic candidate and Mr. Vandenberg the Republican; Mr. Farley to be the Democratic candidate for vice-president and Mr. Dewey the Republican, and that the Democratic ticket is a 2-to-1 favorite to win. When the same correspondents were polled last spring, the Republicans were a 2-to-1 favorite. In this poll, this final result is the only one which has the slightest significance. Last April these observers were overwhelmingly sure that the Republicans will win next year. Then a war broke out in Europe, and now they are equally sure that the Democrats will win. And between now and next November something else may happen—indeed, almost certainly will happen—which will produce an equally startling reversal of opinion. Perhaps two or three reversals. In a war period, not much is to be gained by speculating on what voters will do in an election months away. It is well to remember that as astute a politician as ever sat in the White House, Abraham Lincoln, was sure in late August, 1864, that he could not be reelected in November. The members of his cabinet agreed. If there had been a poll of Washington correspondents that summer, McClellan would have been a much better than 2-to-1 favorite.

Angelic Protection for Chinese City?

WARTIME seems to breed a belief in the supernatural. Remember the angels of Mons? An article in the *Mennonite,* official weekly of that denomination, shows that tales of ghostly intervention in the fighting in China are circulating through the Christian ranks there. A Dr. Charles Kimbers is given as authority for the following report, which a Mennonite missionary cites as a Christian triumph: "Dr. Kimbers received two letters in the same mail, one from a Japanese and the other from a Chinese. The Japanese told of a young Japanese flier who had received orders to lead ten planes in an air attack on a defenseless Chinese city. With this commission in view, he flew toward the city, leading the other nine machines. As he approached the city, he saw before him a multitude of angels with drawn swords, blocking his

way. Believing them to be only cloud formations he flew ahead, but was stopped by these beings. He was a devoted Buddhist, but the incident made such a deep impression on him that he turned about, and his squadron followed him. It was further related in Dr. Kimbers' letter that the flier was executed for not carrying out orders. In the letter from the Chinese, an account was given of the fright the inhabitants of the defenseless city had experienced upon hearing that ten planes were coming to bombard their city. A devoted Chinese pastor had fallen upon his knees and prayed that God would somehow hinder these planes from coming. For several hours he struggled with God in prayer, until he saw the squadron approach; then suddenly, he saw the leader irresolutely swerve back and forth, after which he turned back the same way he had come, followed by the other nine machines." At first one may think only that the angels were pretty hard on the devoted Buddhist squadron leader. But when one reflects on the church which is likely to be built on such a foundation as is furnished by tales of this kind, any tendency to dismiss the incident lightly vanishes.

Bund Leader Convicted Of Felonies

AFTER ALL, it was not his un-American activities that got Fritz Kuhn into trouble, but his failure to play fair with his own un-American organization. He has been convicted on five charges of grand larceny and forgery. One of the items was the taking of $717 of bond money to pay for the shipping of a Mrs. Camp's furniture across the country. In every case the loser by the crimes was the *Deutscher Bund,* which was financed from Germany, at least in part, to promote the turning of German-Americans into nazis loyal to the führer. Perhaps this country ought to be grateful to Herr Kuhn for scuttling his own ship and for diverting to private purposes innocuous to the country as a whole the funds that he might have used in preparation for *der Tag.* But rascals of this sort have to be hit wherever they leave an opening. There is in this case something of the same irony that characterized the conviction of Al Capone not for any of the acts which had made him a public peril but for failure to pay income tax on his unlawful gains. The conviction of Mr. Kuhn for converting the funds of the bund to his own uses ought rather to endear him to the higher-ups in the main office in Berlin than to cause any estrangement. After all, he was only proving what a good nazi he is. If he was to act the part of a führer in America, nothing could be more suitable than that he should ignore the boundary which, in despicable democratic states like this, separates private from public property. To be a führer, or even a first class understudy to a führer, is to have the right to take what you want where you find it. Looking at the matter from his own point of view, or that of his master, Mr. Kuhn may well feel that he is an abused man, especially since he now faces a penitentiary sentence of from two and a half to five years. But from the American standpoint it was an act of justice already too long postponed. His actions have been dangerous, subversive and revolutionary. He has abused the hospitality and liberty that he has enjoyed. It is well that he is now to enjoy a more intensive hospitality which will include room and board, and no liberty at all.

Communist Browder Has Field Day at Yale

PERHAPS it was partly the desire to show up Harvard, which, like Princeton and Dartmouth, had lately refused to permit Mr. Browder to speak in its academic precincts, that moved the Yale authorities to give him a platform in one of the smaller halls. The prospective audience, including those who came to hoot as well as those who came to hear, outran the seating capacity by about ten to one. All who could not gain admission remained to demonstrate outside, pro or con. Reports indicate that it was a rather good natured crowd, overwhelmingly anti-communist but not entirely unwilling that the number one American communist should say his say if they were permitted to howl their disapproval. Mr. Browder testified that the students were "beautifully behaved," and the truest thing he said in his whole speech was that he knew that the permission to make it was not a sign of sympathy with communism but merely an adherence to the American tradition of free speech. Just why a communist should approve of that tradition is a question which many have asked and none has answered satisfactorily, but it is easy to see why a communist in America should be glad that the tradition exists now. There is no evidence that Mr. Browder made any converts by his address. One may, without much risk of error, hazard the guess that, except for the few who were already in sympathy with his doctrine, the crowd was chiefly moved by a natural curiosity to see what a communist would have to say to an American audience in view of the position that Russia now occupies in world affairs. It does indeed require an extraordinary degree of intellectual agility to say anything with the slightest measure of plausibility, and an exhibition of rhetorical acrobatics is always interesting. Mr. Browder put on a very good show. He is a clever propagandist, but not clever enough to explain convincingly why a government for and by the people, as the soviets say they are, should strike hands with nazi Germany to annihilate Poland and on its own initiative assault Finland. Nobody is clever enough for that.

Army Enlistment and The Life of Riley

IT may not mean a thing, but somehow it does not seem entirely a matter of chance that just now there should be so much exploitation of the joys and comforts of a soldier's life in the United States army. A Chicago paper, for example, sends a reporter to Fort Sheridan to go through the motions of enlisting and then to work, eat, sleep and play with his fellow recruits until he has collected the material for an article on the "security and opportunity of a soldier's life." The reporter gets a by-line, and the article is printed in the first column on the front page with another column of run-over inside. A good deal of the talk in praise of army life is put into the mouth of a sergeant. (We have heard sergeants talk in a different

key under other circumstances; not recruiting sergeants, of course.) "Don't forget," says the sergeant, "there's no depression in the army. . . . Just remember that for three years, or as long after that as you like, your worries are over. It's up to Uncle Sam to feed, clothe and shelter you, furnish the best of medical attention when you are ill, and give you the opportunity to see the world." There is also a chance to learn a trade, and the pay, while only $21 a month for recruits, "can go up as high as $157.50 a month as a non-commissioned officer." Nothing is said about the possibility of any unpleasant duties of a military nature to be performed. Have the sergeants gone pacifist? And nothing about any service to be rendered to the country. The army is just a snug berth where one may live comfortably and safely, eat heartily, sleep soundly, learn to the limit of one's capacity, and let Uncle Sam do the worrying. The recruits, so far as they are quoted, respond to this as might be expected. One has already decided on the first day that he will re-enlist when his three-year hitch is up: "Considering the fact that all my other expenses are paid, the pay isn't bad, and after thirty years I can retire with a pension. Where in these times could I get as good a job in private life?" Another rejoices in shorter hours of work and more leisure than he ever had in an outside job. All of which is probably true and, if it is, shows that the army treats its men well, as it should. But just why should this be the particular moment to lure youth into the army with this bait? And why should those who have made so much of the stalwart American virtue of self-reliance not be ashamed now to use as the central feature of that lure the promise that the recruit will have security and can let Uncle Sam do all the worrying?

The Attack on Finland

NOT even the invasion of Poland aroused as much indignation in the United States as has the Russian attack on Finland. This indignation is caused not only by the admiration which the American people have felt for the Finns and for the recent achievements of their government, but even more by the brutal ferocity of the soviet assault. Finland had given no provocation. There was nothing in the international situation, so far as meets the eye, which either compelled or justified any such lightning resort to war. Stalin simply saw a chance to grab what he wanted from a small neighbor, abruptly broke off negotiations in the very hour when his ostensible demands were on the point of being granted, and plunged into an invasion which the rest of the world had refused to believe could take place, even in these faithless and blood-drenched days.

With this attack the Soviet Union reverts to undisguised power politics. The policies which have launched the red armies against Finland would have been understood, and approved, by any of the Romanov tsars. They make it all too clear why soviet studios have lately been producing films in glorification of Peter the Great. But these policies would have been instantly repudiated by Lenin and the revolutionary soviet which began its career in power with a guarantee of Russia's neighbors against invasion. When Stalin tore up his non-aggression pact with Finland despite its provision of a six months' wait before unilateral denunciation, when he blocked the continuation of negotiations, when he manufactured border incidents, he finally disclosed to the world a communist imperialism operating on an ethical level no higher than that of the greediest capitalist state. Even the American League for Peace and Democracy, so often accused of being a communist front, has called for embargo action against the Russia thus revealed.

Great as is the indignation in this country, it can scarcely compare with the emotions which the Russian invasion has stirred in Europe. To Scandinavia, every mile of the red army's advance, every island captured by the red fleet, brings that much closer the hour when the communist drive may be carried across the Baltic. To Germany, the prospect of a Russian occupation of the Aaland islands, able to turn off at will the flow of essential iron ore from northern Sweden to the reich, must bring a great fear. A Russia which can surround the gulf of Finland and gain command of the gulf of Bothnia today, can extend its rule over all the Baltic and impose an inescapable veto power on Germany tomorrow.

But the problem with which a soviet conquest of Finland will confront Great Britain and France is equally harrowing. Is the restoration of Finland now to be included among the basic war aims of the Allies? When one compares the military strength and resources of the two nations, one asks why Finland is resisting. The original Russian demands, in so far as they have been published, were no more severe than those to which the other Baltic states gave quick assent. Military and naval men of all nations have had no difficulty in understanding why they were made. Yet rather than submit to a small loss of territory and permit the establishment of Russian naval bases on islands controlling the gulf leading to Leningrad, Finland took the risk of a hopeless war. Why? It must be because she expects the outcome of the war on the total European front to reestablish her in even greater security. But this would require that Britain and France should reckon Russia among their enemies to be defeated, and add to the war burden which they have already shouldered the staggering prospect of conquering the vast soviet union. How can the Allies be expected to undertake any such appalling task?

When such questions are raised—and they cannot be escaped—one is at once in the realm of "practical" European politics. In that realm, Russia's attack on Finland hardly seems so incomprehensible as when viewed from the standpoint of an ethics that few nations observe. From this "practical" standpoint the geographical presence of Finland within artillery range (22 miles) of the vital Russian industrial center, Leningrad, and the ability of Finland at any time to cut off the only Russian access to the Atlantic, constituted a standing military threat. The bad blood between the two nations, engendered by the ruthless slaughter of Finnish communists by the white armies under Baron Mannerheim—with the help of a German division—in 1918, and the suppression of the

Communist party in Finland in the early years of this decade following the kidnapings and terrorism of the Lapua and Finnish Lock fascist movements, has constituted a standing political threat. And the loose talk in the press of the rest of Europe about the way in which Finland might be used as a jumping off point for an attack on the communist union, has constituted a standing ideological threat.

Viewed in this light, there seems to be little obscurity about Stalin's recent course. By his pact with Germany he turned Hitler's thoughts from the prospect of a war in the east and launched him against the west. At the same time, however, he felt compelled to erect new ramparts lest, as the result of new double-dealing, the nazis be induced to return to the dream of a conquered Ukraine. So Stalin occupied east Poland, and began rapidly to surround the Baltic by obtaining air and naval bases in Esthonia, Lithuania and Latvia. The conquest of Finland and the Aaland islands is but the logical next step under the rules of power politics. It involves Stalin in fighting in the Second World War to liquidate some of the results of the First World War as a means of preparing for the Third World War. For it must not be forgotten that Russia expects the Third World War to come when the nations of western Europe cease to fight among themselves and finally, as Lenin prophesied and Hitler has written, attack her. Every step which Stalin is now taking is designed as protection against the Third World War.

The trouble is, as in almost every case where a nation trusts in power politics, that the very means which Stalin is employing to secure protection is likely to increase his danger. Swallowing little Finland, seizing and fortifying the Aaland islands, taking over the nickel mines in the north, pushing the Russian outposts on the Arctic up to the Norwegian border—such moves are calculated to drive the Scandinavian states and Germany into the arms of the Allies, and into almost any combination devoted to opposing further westward progress of the communist revolution. Mussolini has already begun to show signs of his readiness for such a combination; the Vatican is almost openly preaching the call to an anti-soviet crusade. The Russian invasion of Finland may thus be explained as logical power politics, but power politics is as pragmatically fallacious as it is ethically hideous.

The rest of the world will watch Finland's resistance against the advance of the red army with the deepest sympathy. Everywhere there will be hope that a miracle may intervene to save this little state which, after a bad start and an anarchic transition period, had come to be one of the outposts of freedom and good government in Europe. If the advance of the communist armies can be held back long enough, it may be that even the common people of western Europe will realize the implications of the prospect of a Germany and Scandinavia in Stalin's hands. Once this realization dawns, the demand for a quick peace in western Europe may quickly grow to commanding proportions. If western Europe made peace, Russia might reconsider her plan of invasion. But whatever the fate of Finland in this immediate crisis, and whatever the steps which the other nations may take to halt the Russian advance westward, there will be no real safety for Europe's small states, no dependable guarantee of their democratic future, so long as the mighty states retain their sovereign powers to make war. This is as true if those mighty states call themselves communist as if they continue under the capitalist label.

The Church in Wartime

IT NEED not be thought strange if the first reaction of Christian people to the terrible calamity that is involving the nations should be a sigh of despair. Their peace hopes and plans for two decades have been swept away in disillusionment. In no period of history—nor in the total span of history—have such widespread, persistent and intelligent efforts been put forth to establish peace on a firm foundation as during these two decades. For many millenniums, peace had been the conscious aspiration of mankind, and it found voice in poets, prophets and philosophers. Only since the World War had it enlisted states and statesmen in constructive and concerted efforts to give it concrete embodiment in the political order of the world.

In these efforts the Christian church has taken a great part. It not only prayed for peace, as it had always done, but it thrust itself into the very arena of struggle and brought its unique resources to bear in creative thought and in powerful practical support of specific peace measures. It is only within these two decades that the church has condemned and repudiated war as the sinful antithesis of Christianity. Profound penitence for the church's long toleration of war, and for its actual participation in it, became the orthodox mood of Christian people. It can be said without exaggeration that peace has now become an article of the church's creed. War has lost its glory and stands forth as the naked iniquity which it always was. For the church to bless war, now appears to the Christian conscience as the absolute contradiction of the Christian faith and an act of self-stultification by the church.

That this was not true less than twenty-five years ago is abundantly shown in the series of articles by Professor Abrams, "Preachers Present Arms," appearing currently in these pages. The findings which have been brought to light by his patient research into the pulpit utterances and church deliverances of the World War period are almost unbelievable, even by those whose memory corroborates the evidence which he lays before us. These findings seem positively archeological, and to none more so, no doubt, that to those still living whose words have been thus resurrected from oblivion and paraded before the eyes of a new generation. Men like Dr. Fosdick and Dr. Fort Newton and a host of others, including the editor of this paper, have long since repented of their sinful blindness and they confront the new war in a mood radically changed from that of a generation ago.

Christians, therefore, whose first reaction to the outbreak of another war is a sigh of despair, should calmly contemplate this change and give it due weight. It is not

merely a change in the thinking of many of the church's individual leaders, but a change in the corporate consciousness of the church itself. For centuries the church had sanctified war, blessing its banners, inculcating in its warriors the terrible delusion that their sacrifice was akin to the sacrifice of Christ on the cross, canonizing its heroes by erecting monuments to them in the sanctuary, thus making every war a holy war. It is not an overstatement to say that that day has passed, and that the church is in the way of finding a positively Christian orientation in relation to war, and not only in relation to war, but in relation to the community in which it lives and which at the moment is involved in war.

The church in the United States does not yet face its problem in terms of a concrete crisis. Its reflections and its utterances are not yet subject to the inhibitions imposed by a national community caught in the vortex of passions and necessities which banish reason and give place to the irrationality and irrelevance of bloody strife. For that let us in deep humility thank God, and pray that our leaders may restrain their private sympathies and keep our country from involvement. But while we are allowed this privileged breathing space (which is ours without any merit of our own), it is incumbent upon the church in our land to think more clearly and deeply than it is humanly possible for the church to do in those lands where war psychology sweeps all else before it.

The *ultimate* justification of America's abstention from the war lies in the hope that by conserving its democratic integrity, its moral and material strength, and its spiritual resources, this country may be able to render service in the name of civilization to the nations, both vanquished and victors, which a prolonged war will leave prostrate. By the same token, the church of Christ in America may be able to contribute something of great worth to the churches of other lands not only after the war but while it is in progress. But it can do this only in the degree that it abandons its complacent assumption of security and faces its problems as if America itself were at war.

This should require no great strain upon the imagination. The forces which pull at our country to draw us in are dark, complex and powerful. Though the public resolution is hardening daily against involvement, the future is uncertain. Our national leadership is held in profound and solemn suspicion. The post-war disclosure of the undercurrents that drew us into the war of 1914-18, despite the nation's confidence that it was being kept out, make present suspicion and anxiety inevitable. If we are to remain apart from the prevailing conflict, something more than the conventional considerations by which nations are motivated must be brought to bear.

The breathing space which we enjoy is a call to vigilance on the part of all citizens. But it is a call to action on the part of the church. It is a time for the church to clarify its own nature as the church of Christ, and to define its orientation in relation to the war and to the state with which it lives side by side in the larger community. Decisions made now, in the imminent peril of war and with the reverberations of actual war sounding in our ears, will have a sharpness, a vitality and a depth of meaning in comparison with which such declarations as those of, for example, the Oxford Conference of two years ago, might seem academic.

The first thing, then, for the church to do is to make it clear to the government at Washington that it may not count on the support of the church if it leads this country into war. Some way must be found effectively to convey to the political authorities and to the general community the fact that the Christian church is not, in this matter of war, the same church which sanctified America's participation in the First World War. It has had a profound change of heart, a veritable new birth, and this change has been accompanied by the conviction that, if it should fall from grace and return again to an alliance with and a support of the state in waging war, it would so stultify itself in its own conscience and in the eyes of mankind that its spiritual authority could not easily be regained.

It is not necessary to go over again the considerations which have led the church into an experience of repentance for its conduct in past wars. Some of these are interior to its own life. But not the least potent have been the taunt and scorn which the church has endured for twenty years from outside the church on account of its servile sanctification of the late war. It accepted the slogans and "war aims" manufactured by the state—aye, and itself helped to manufacture them—utterly unaware of the deeper lying forces that were locked in the struggle; unaware also of the irrelevancy of war as a method of achieving the idealistic aims for which it innocently thought the war was being waged. It has been paying the price of its servility in terms of a depletion of its own spirituality and a distinct loss of spiritual influence in the social and international order.

While America is still at peace, and the church yet has time to think before another decision is forced upon it, its leaders, both lay and clerical, could prepare themselves in no better way for the day of crisis than by reviewing the pronouncements which have been made by all the churches on the question of war and the church's relation to it. These pronouncements have been gathered by Dr. Walter W. Van Kirk in a book entitled *Religion Renounces War*. Scarcely a religious body in this country but has put itself on record, not only in the condemnation of war in general, but in solemn asseverations that the church of Christ can have no part in it. If the action of the church in the late war provoked the cynical scorn of outsiders and the humiliated contrition of Christian people themselves, what shall be expected if the church repudiates this great body of utterance and allows itself to be chained again, at the first opportunity, to the chariot of Mars?

Never since the days of the early Christians has the church put itself on record in such a sweeping condemnation of war. In the first decade following the armistice these utterances were "news," and The Christian Century undertook to report them. By the second decade they came so thick and fast that they ceased to be "news" and only an occasional pronouncement could be given space in its pages.

Was all this outpouring of resounding and contrite resolution mere vapid mouthing of righteous words? The "world" thinks so. The statesmen to whom we have com-

mitted the destiny of the nation no doubt think so. It has not effectively occurred to them that the attitude of the church will be in any wise different in a new war from the attitude which it has taken immemorially. Can the church allow them to proceed to a crisis on this assumption? Can the leaders of the church imagine that, having envisaged the high tableland to which the church is called by its very nature as the church of Christ, and having declared with strong words that they intend to occupy it—can they imagine that the sincerity and spiritual authority of the church will not suffer irretrievably if it fails to move up to this high ground when the hour comes? The hour has not yet come. But it may come. If it comes upon us without further definition of the church's corporate position, we shall again be engulfed in war hysteria and the church will itself be taken over to perform its time honored duty as the servile chaplain of the state.

There will be a difference of opinion as to the meaning of the commitments which the churches have made during the past two decades. Not all spoke the same thing. Some went farther than others. But on one point there can hardly be a contrary opinion: the churches intended by their pronouncements to chart a course of action for themselves *distinctly different* from that which they had immemorially taken in wartime. Their resolutions were not a mere expression of advice to the state, telling the state what *it* ought to do. The note of penitence for what the church did in the late war and for its failure to take the high ground to which its character as the church of Christ determines it, runs through all these resolutions.

What is this high ground? We are strongly suggesting that this is the providential moment in which to envisage it and thus to prepare the church to occupy it if and when the crisis comes. We suggest that the Federal Council of Churches is the logical agency to help the whole church to do this. What is needed now is a digest of the pronouncements and resolutions of all the churches, and of the Federal Council itself, bearing upon this single question: What difference in their wartime position and behavior did the churches intend to define for themselves by their resolutions?

The wide variety and the extensive verbiage of these pronouncements need to be reduced to the common principles which run through them all. These principles are principles of *action,* and the church stands today on the brink of action. In words, it has done something which it never did before and never sensed the need of doing: it has not only condemned war (though even its condemnation of war is in a different sense from any of its previous condemnations), but it has *renounced* war. Its resolutions of renunciation have been so positive and penitent and have been uttered by so many churches that Dr. Van Kirk, a member of the Federal Council's secretarial staff, felt justified in entitling his book: "Religion *Renounces* War." The question now is: What change in the church's position and behavior in time of war does such a renunciation of war intend?

The task of finding the answer to this question falls logically, as we see it, into the lap of the research department of the Federal Council. This staff of experts could make no more signal and timely contribution to the church at large than to present an authoritative answer to this question, say, within the next six months. The task calls not alone for the making of a digest of the voluminous body of pronouncements; it calls also for an objective interpretation of the meaning, *in terms of action,* of the principles which such a digest will throw into sharp relief. The church has committed itself to a course which it never followed before, one which, if it is not a complete reversal of its past course, is at least so divergent that its adoption called forth wordy tears of penitence for past behavior.

A clear definition of the church's stand, affirmed now, not in the calm security of peace but in the near presence of war and the imminent possibility that America may be drawn into it, would have immeasurable influence in averting the crisis. If this country is eventually drawn into war, it will be because of the cumulative effect of political policies and decisions now being acted upon. Whatever weight the government may attach to the church's attitude should be thrown into the scales while these political decisions are in the making.

But whatever may be the effect upon government policy, the church's own soul requires that it shall meet the crisis before the fateful hour arrives. Obviously the Christian church cannot with complacency face the post-war future with a record of pre-war resolutions contradicted and nullified by its wartime behavior. Yet it will find itself in precisely that predicament unless it improves the present breathing space to clarify its position both for its own sake and for the sake of the government which tacitly assumes that the church may be counted upon to do as it has always done.

People You Trust

EDITOR THE CHRISTIAN CENTURY:

SIR: You do not know my friend Timon, but I am sure you meet with others like him. Timon is the soul of honor himself, but he has had so many disappointments in people whom he has trusted that he frequently says, "I can trust nobody." Once after a friend of his had been guilty of gross frauds he said to me, "I shall never trust anybody any more."

When I talk to him I am tempted, and yield to the temptation, to take the other side. Whatever we say, I point out to him that as a matter of plain fact he and I do trust a host of people every day of our lives, and most of them are complete strangers to us.

Not long ago, for example, I spent a day going up and down a mountain—not, alas! on my feet, but on a coach. There were many hairpin bends which called for masterly driving; one slip and all of us would have ended our earthly course. I knew nothing whatever about the driver; I may never see him again. Whether he was Catholic or Protestant, right or left, I have no idea. I only know that I risked my life upon the disciplined mind of that man. More than that, I did not even worry about

those places in the journey in which we were only a foot from the edge. I trusted that stranger as a matter of course.

I trusted no less the man who designed the coach, the workmen who carried out their plans, the stranger who had tested the brakes, and to go further back the men who had prepared in the mine and by the forge the material of that splendid machine. I trusted all of them. If I were younger and could climb those mountains roped to a guide, I should never think of doubting that guide's character. I know that whatever happened, he would not cut the rope. I should trust him implicitly.

Thinking along these lines I came to see once more that the rule of our life is that we trust people; the cases where we do not trust them are exceptions. I pointed this out to Timon but so far he has not responded to the treatment. "Wait," he says, "until you have had to do with some of the people I know."

It is true, as a journalist like you must know, that vice is news and virtue is not. The swindler gets on the front page, the innumerable company of people who are not swindlers are not worth an inch of space.

If into the office of the daily paper a breathless reporter arrived with the news that ten thousand citizens of Three Bears had paid their debts and were living like the blacksmith

> who looked the whole world in the face,
> For he owed not any man,

that reporter would be coldly received. But if one citizen appropriates some money which does not belong to him, then the big letters are prepared and the story is published abroad, and people in neighboring cities say, "Just like that den of iniquity, Three Bears!"

I suppose that the fact that virtue is not news colors our minds whether we are aware of it or not.

There is a certain street which I pass sometimes; whenever my eye lights on the name I think of a notorious criminal who lived there twenty years or more ago. I do not think of the large numbers of quiet, law-abiding people who have lived and live in that street. I am in this respect a victim to the interest aroused by the exception. I see no alternative to the rule of the press. If I were an editor, I should not print under a great caption that on such and such a day and in such and such a street there were no cases of drunkenness and all the married people lived happily, and every automobile traveled in perfect safety. I should not print such things; nonetheless in our estimate of people they should be remembered.

"Go over one day of your life, Timon," I say to him, "and reckon up how many people you *do* trust; you will have a very long list by the evening. As a matter of plain fact, life in society would be an utter impossibility if you were not prepared to stake your very life upon the character of a host of men whose faces you have never seen." And I proceed to indicate as tactfully as possible that he may have had more than his share of the exceptions.

Yet I am troubled by the thought that if there is so much trustworthiness in the world, why is there not more? I like the remark of the bishop who had presided at a conference: "Gentlemen, you have behaved so well that I could wish you had behaved better."

Ever yours trustfully,

QUINTUS QUIZ.

VERSE

Blackout

"LET there be light," God said,
And it was good!
A savage groping through the wood
Fell prostrate on the ground in dread.
His bolder brother, from a moisty cave
Put forth his hand
And filched a brand.
It made him warm and brave.
Another smoked a haunch of meat
He could not eat;
Another hung a lamp outside his door
That those who stumbled through the dark
More easily might mark
Their way across the moor.
And when at length his cleverness was spent
In galaxies of fire that made the night
Than day more bright,
Man said: This is the light
God sent.

"Let there be dark," Man said,
"For there is risk
In brightness. Dim each gleaming disk
With blue or black—
The shrouding of the dead.
For overhead
On wings of fury and of hate
Speed enemies implacable; more desperate
Than hunger or primeval cold."
Weary and strangely old
Man groped, seeking a cave within the city—
"Let it be dark," he said.
What folly, and what pity!

EDWIN MCNEILL POTEAT.

The Ally

GOD on their side! And with superior might
Nation can wipe out nation overnight.

God on their side, the opposing armies trust
To bring the conqueror nation to the dust.

And no one ever seems to think that He
Might have convictions on neutrality!

KATHERINE BUXBAUM.

Putting Christ Into Uniform

By Harry Emerson Fosdick

THIS new European war calls up many memories of the last war, with some of which the pulpit has no particular concern. One memory, however, we may well face: we put Christ himself into uniform. Willingly would we let that be forgotten, that the younger generation might not know what we said and did in 1917, but with another war rampant we had better confess frankly what we did, what war always tempts Christians to do: we put Christ into uniform. Jesus was our Lord; we could not go to war and leave him behind. We wanted him for the comrade of our sacrifice, and the sponsor of our task, and we took him along.

I

First, we made him our recruiting sergeant. As one of the foremost ministers in America in 1918 said: "Jesus Christ calls his followers to the colors and . . . their response to the call constitutes a triumph for Christianity such as the world has never before known." But that was not enough. These men from Christian homes and churches were going out to kill; in all the ingenious ways that science gives us skill with, they were going to slaughter men, yes, women and children, in the mass murder of a modern war, and we put Christ into uniform and sent him with them.

Said one of our leading intellectual lights in the pulpit in 1917: "As Christians, of course, we say Christ approves of the war. But would he fight and kill? . . . There is not an opportunity to deal death to the enemy that he would shirk from or delay in seizing! He would take bayonet and grenade and bomb and rifle and do the work of deadliness." Indeed, one of the loveliest Christians I knew, an intellectual, a devout spirit, whose very devoutness made it impossible for him to do anything that he thought Christ would disapprove, said this: "I would not enter this work till I could see Jesus himself sighting down a gun barrel and running a bayonet through an enemy's body." So we put Christ into uniform.

There have been statements aplenty about what war does to everybody else, but not so many about what it does to Christ himself. It conscripts him too. It sends him to the front too. One scene in the New Testament provides our inevitable text. In Pilate's court, after Pilate had condemned him, the soldiers led Jesus into the Praetorium and mocked him before they took him out to crucify him. Some items in that scene we vividly recall—the crown of thorns, the spitting in the face, the beating with the rod—but one item often is lost sight of. They "put on him," we read, "a scarlet robe." What was that scarlet robe? Undoubtedly, part of the uniform of a Roman officer. Somewhere in the Praetorium they found the cloak of a military chieftain and, putting that on Jesus, mocked him. See him there, the Prince of Peace, forcibly clad in the garb of military authority, while the soldiers, mocking, salute him! Would not any Christian in his senses cry, "Take that scarlet robe off him! Of all the disguises that misrepresent him, that is the worst!"

That was bad enough when in the Praetorium long ago his enemies did it, but how often his friends have done that too! They have conscripted Christ. The burden of our message is—whatever you and I personally may think or do about war—in the name of historical accuracy, intellectual clarity and common decency, take that robe off Jesus.

II

Consider, to begin with, that the Christian's motives for conscripting Jesus are easily understandable. War is a costly and terrible affair—so terrible that no one can sustain it until he sees it as a sacred duty. No nation can maintain war without idealizing it as a holy cause. Now, for Christians the simplest way to idealize any enterprise is to get Jesus into it. That does the business. If he can go to war, we can too. We say that a Christian is one who adores Christ. Beware of saying that too easily! A man who adores Christ wants above all else to agree with Christ. But when a man deeply desires to agree with Christ, nothing is easier than to make Christ agree with him. The psychologists call that rationalization. Adoring Christ, we face what seems a social necessity—some enterprise such as war that seems to us wrong and yet seems necessary. How can we make it seem right? Of course, we use Jesus. We elect him chairman of the board of sponsors for the war. What can he do? He cannot talk back. He died on Calvary long ago.

That crucifixion did not hurt Christ. He handled that magnificently. But what we, his friends, have done to him—using him as sponsor of every sort of evil social custom, employing him as a rubber stamp to guarantee the rectitude of the most damnable things on earth, from czardom and feudal systems to slavery and war—*that* is the greatest tragedy that ever has befallen him. And this tragedy springs—strange anomaly!—from our adoration of Christ, from men and women who want so much to agree with him that they make him agree with them.

So, in the 1850's, an American minister defended slavery thus: "American slavery is not only not a sin, but especially commanded by God through Moses, and approved by Christ through his apostles." That sort of rationalization concerning war we were guilty of in 1917. We hated war. It was against our principles. We had had three years to watch it in Europe. We knew what it was like. We even had before us the words with which drillmasters in the camps taught boys the uses of the bayonet. Here is a verbatim report of one drillmaster: "You've got to get down and hook them out with a bayonet; you will enjoy that. . . . Get sympathy out of your head. We go out to kill. We don't care how so long as they are killed. . . . And I say to you, if you see a wounded German shove him out and have no nonsense about it. . . . Kill them, every mother's son of them.

Remember that your job is to kill them—that is the only way—exterminate the vile creatures."

We knew that war meant that and a thousand things like that. Yet it seemed necessary; we thought we had to go in; we could not go in without idealizing it; so we conscripted Jesus to make it a holy cause. Especially, we ministers did that. We could not go to war and leave him behind. One of the leading ministers in this country said, "We must keep the flag and the cross together, for they are both working for the same ends." My soul! In hooking them out with a bayonet, the flag and the cross both working for the same end!

If you say, "We would not do that now," I reply that you may be sure some of us would not. Never again! And I agree that in these last weeks the American clergy on the whole have been much more conscientiously and courageously Christian than some dared expect. Still, ever and again from some of my ministerial brethren I hear echoes of the old abomination. If the heat were put on, they would do it again. Unable conscientiously to go to war without Christ, they would put a scarlet robe on him and take him along. That is why a British general in the last war said of the clergy, "The clergy are the best fomenters of blood lust that we have." Yes, indeed, for they have Christ to use.

III

Consider, now, the arguments we Christians commonly have employed to justify that scarlet robe on Jesus. For, of course, we have sought in the Gospel records for historical backing to support our picture of Jesus doing the deadly business of a modern war. Some American Christians are doing that today, falling back on the same two passages that were used in the last war and arguing from them that Jesus would sanction bloody violence and even participate in it.

The first passage is the one where he says, "I came not to send peace, but a sword." One of the best selling books on the market now has for its title *Not Peace, But a Sword,* and multitudes of Christians fall back on that phrase of the Master when they wish to justify the scarlet robe. But read the passage in the Gospel! Jesus is telling his disciples that when they break free from orthodox Judaism they will have divisions in their families. Loyalty to him, he says, will break up households, and they must have courage to endure that. So concerning that he says to them: "I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." That is what the passage is about. It has nothing to do with war. The word "sword" is a metaphor for difference of opinion within families about religion, and in Luke's parallel passage, as though that evangelist feared someone might crazily take the word "sword" literally, he drops the metaphor and uses the word "division" instead. Says Jesus, according to Luke, "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division."

Yet if tomorrow America should be dragged into this war, you would find Christians falling back upon that phrase, "Not peace, but a sword," ripped from its context and twisted to meanings that were not in Jesus' mind, whereas the historic fact is that when Jesus used the word "sword" literally, he said, "All they that take the sword shall perish with the sword."

The second passage in which justification is found for the scarlet robe on Jesus concerns the cleansing of the temple. Did not Jesus use violence, some say, when he cast the money-changers out? Did he not even use a whip of small cords? Therefore, would he not use bomb and bayonet? Quite apart from the general ridiculousness of the analogy, look at the story in detail. Mark's Gospel is the earliest record. There is no whip of small cords there. Matthew and Luke are next. There is no whip of small cords there. The whip of small cords is not even mentioned until John's Gospel, about 100 A. D., and in John's Gospel the cords are evidently used not on the money-changers but on the sheep and oxen. Well, what would you use to drive out sheep and oxen that were defiling the sacred courts, better than a whip of small cords? And what has that to do with visualizing Jesus sighting down a gun barrel, or driving a bayonet into an opponent's breast?

Moreover, take the phrase "cast out." He "cast out" the money-changers, so the record runs. The Greek word is *ekballo* and is used again and again in the Gospel records. It ought to be possible to find out what it signifies. When Jesus was sent out by the spirit into the wilderness to be tempted, *ekballo!* When Jesus put the noisy mourners out of Jairus' house, that he might be alone with the sick girl, *ekballo!* When a man tried to cast the mote out of his brother's eye, *ekballo!* When a householder brought forth out of his treasure things both old and new, *ekballo!* When the Lord was asked in prayer to send forth laborers into his harvest, *ekballo!* When the Master cast out demons, *ekballo!* And when Jesus, backed as he was by popular indignation against the racket of the money-changers in the temple, cast them forth, *ekballo!* What has that to do with war?

How helpless a man is when he is dead! No sooner has he gone than, as it were, men fall upon him, the very men who were his friends. They use his name for things he never would have used it for; they twist his words to meanings that he never held; they claim his sponsorship for enterprises that he hated. And what can he do? He is gone, and his name and memory are at the mercy of those that are alive. And nowhere is this tragedy of Christ more terrible than when, on the basis of things he never said and never did, men put on him a scarlet robe and lead him off to war.

IV

Indeed, Christians, in their insistent endeavor to put Christ into khaki, have used still another device. Jesus, they say, did stand for benevolence and brotherliness. He did protest against the use of violence. He pleaded for good will and even for love of enemies. We are not denying, they say, that this is the distinctive emphasis of Jesus' ethic, but all this applies to individuals only in their personal relationships, and not to the policies of nations. I had a long letter the other day presenting that

position. It is very familiar. Jesus' ethic, so runs the argument, concerns personal relationships but not the conduct of nations.

There are few things on earth today more dangerous than that doctrine of a double standard. Are we prepared to see it through? Then individuals should tell the truth, but nations may lie all they will; individuals should be cooperative, but nations may be ravenous, greedy, imperialistic to their hearts' desire; individuals should keep their word, but nations may tear up promises like scraps of paper; individuals should be tolerant toward diverse opinions, but nations can crush out minorities with ruthless cruelty; individuals should practice intelligent, constructive, tireless good will, but nations may plunge into wars that slay ten million men and burn up the accumulated savings of generations. And, say some Christians, with such conduct of nations Jesus' ethic has no concern—it applies only to individuals.

Consider where that doctrine of a double standard leads. It backs up all the worst in Hitlerism and in Stalinism; it supports the most damnable aspects of Machiavelli and his followers; it countenances those actions in the history of Britain, France and the United States that most fill honest men with shame. As for Jesus, see what we do to him when we tuck his great ethic off into a corner and turn the public affairs of the world over to the devil. A house of ethics so divided against itself must fall.

Moreover, as a matter of historic fact, Jesus in the Sermon on the Mount was not talking merely to individuals. He was speaking on a point of national policy. He lived in one of the tensest social situations in the world. Palestine was seething with revolt against Rome. One of the most powerful parties in Israel was the Zealots—insurrectionists, fiery militarists fomenting rebellion against Roman rule. Jesus was outspokenly against them. Scholars, I think, increasingly agree that when in the Sermon on the Mount he enjoined refusal to resist evil with evil and violence with violence, he was thinking of the Zealots. So he was talking on national policy.

This fact lies behind the scene in Pilate's court where the crowd insisted that Barabbas, not Jesus, be set free. Who was Barabbas? One, we read, who in an insurrection had committed murder. That is, he was a Zealot—an insurrectionist, a fiery militarist, fomenting rebellion against Rome. When the crisis came at Jesus' trial, the crowd cried that Barabbas should be set free, but as for Jesus, the advocate of peace, the pleader for intelligent, constructive, tireless good will even in a national emergency—crucify him!

Even in that ancient situation Jesus turned out to be realistically right. When in the year 70 A. D. the party of Barabbas, that is the Zealots, got their way, and plunged their people into a bloody war against Rome, the Jews, alas, signed the death warrant of their national home to this day. As for the modern world, to say that Jesus' ethic is for personal relationships only and not for public policy, is like telling a man in a skyscraper to keep his private office neat and clean, when all the time the structure is rotten at the foundation and loose in every joint.

If someone says, as doubtless some do, that, even so, the ethic of Jesus in the Sermon on the Mount applied to international relationships is visionary, idealistic, and will not work, I ask if you think the opposite ethic now dominant in the world is working. With your realistic hard-headedness, do you think this present world exhibits a way of life that works? In all history, did you ever hear of a war like this in Europe? They are armed to the teeth. They have bled their people white to provide armaments. They have been threatening the bloodiest conflict of all time, and now, on the verge of it, nobody wants to start. This whole business of settling international relationships by war has become so ridiculous, so dangerous, so incapable of bringing victory to anyone, so certain to bring not triumph to some but social revolution to all, that we may be now at the turning of the road in history about this whole impractical absurdity.

At any rate, so far as Christ is concerned, take that scarlet robe off him! Not only in personal, but in public conduct he stood for a way of life and a principle of ethics absolutely different from war. Let him stand for it! If this world is going to have any future worth having, it belongs to him.

V

Finally, the most powerful temptation leading Christians to put Jesus into uniform comes from a more personal source. Did I not myself succumb to it in 1917? War demands and evokes self-sacrifice—splendid, conscientious, devoted self-sacrifice, and is not that Christian? Is not that what the cross stands for? Why may we not then invoke Christ's blessing on this courageous outpouring of loyal and sacrificial living for which a high-spirited soldier stands? So, Christendom marches into war after war, taking Christ along on both sides of the battle line, and the Christians sing with exalted spirit, "As he died to make men holy, let us die to make men free." In the interest of intellectual clarity, if for nothing else, I should like to get the record straight. That typical war song of Christendom, dragging Christ to battle, needs to have the sentimentality squeezed out of it. Realistically it must read like this: As he died to make men holy, let us *kill* to make men free. Alas, that spoils the song. We cannot sing it that way. We cannot easily fit Jesus into it. We can imagine him dying to make men free. Can we imagine him killing to make men free? That is to say, it is sheer intellectual befuddlement to lump all self-sacrifice together and baptize it *en masse* in the name of Christ. All self-sacrifice does not mean the same thing. *Christ sacrificed himself rather than use violence: he did not sacrifice himself in using violence.*

That distinction is as deep as the Colorado canyon. Call what you will the self-sacrifice it costs to drive a bayonet into an opponent's breast, do not call it Christian! To do *that* is to obscure one of the clearest differentiations in the realm of ethics. Christ sacrificed himself, not in using violence, but rather than use violence.

See what we have done with Christ! We have made him an omnibus, and have piled into him all kinds of duty-doing, all kinds of conscientiousness, all kinds of loyalty and self-sacrifice. We have made him an indiscriminate receptacle into which we have put everything—

good, bad and indifferent—we thought we had to do and wanted backing for. And so we have obscured his distinctive message and have made him stand for everything from slavery to war, until, in consequence, he has stood for nothing clear, characteristic and distinctive that he did stand for. That is the most tragic thing that has happened to Christ. Far better for one of us with intellectual clarity to recognize what Jesus did distinctively stand for, even if one says one cannot follow Jesus, than to go on with this perennial rationalizing, this endless use of Christ in sponsorship of things that he was everlastingly against.

As for me, I have no intelligent and conscientious choice except this: I must take that scarlet robe off Jesus and, as the Gospel record says even the Roman soldiers in the Praetorium had the decency to do, put on him his own clothes. And as I must take the scarlet robe off Christ, I must take it off myself.

God Rest Ye, Merry Gentlemen

By Bernard C. Clausen

THEY HAVE BEGUN taking radio polls on Christmas carols. No longer is it necessary for us to guess what is our favorite yuletide hymn. Votes are requested from listeners. When the ballots were counted last year, "Holy Night" emerged safely in first place. A close second was "O Little Town of Bethlehem." There was one song which had seemed, during previous years, to be receding out of popular favor. Now it has come back. You will hear it sung and played hundreds of times this year, if you have patience to listen, between now and Christmas Eve. Few people who enjoy it think of its words enough to realize that it is a blasphemous travesty on the spirit of Christmas.

God rest ye, merry gentlemen,
Let nothing you dismay.
Remember Christ our Savior
Was born on Christmas Day,
To save us all from Satan's power
When we were gone astray.
O tidings of comfort and joy!

It sounds so jolly and innocent. Even its music, with its undertones of tragedy, can be made to approach the typical appropriateness of the warmhearted glee songs. But you need your imaginations only slightly active to discover the real situation which the song implies. No subtle interpretations, no fantastic, far-fetched distinctions are necessary. The bitter facts are on the surface the moment we begin to pay any attention to the words.

The Shivering Sing to the Surfeited

This Christmas carol was designed to be sung by shivering waifs outside in the cold to merry gentlemen inside by the fire. Outside were the howling storms, the chattering teeth, the blue fingers, the thin garments, the freezing feet, the gnawing, empty stomachs, the sick spirits, the song. Inside were the leaping flames, the roaring laughter, the heaped tables, the rich fabrics, the fair women, the fat gentlemen, the pleasant sense that children were singing Christmas songs off at a little distance.

It is as clear in the tune as it is in the lyric. Listen to it, this Christmas time, and tell me if its minor strains do not bring their echo of starved sadness, quickened for a moment of swift confidence into a major phrase, but dying away into bleak despair again.

When the song was sung all through the jolly England that we read about, what, pray, was to be learned from it? That depended upon where you happened to be when the singing began. If you were inside by the flowing bowl and the hissing fire, your mind could be pleasantly comforted by a whole set of semi-religious experiences. You could gain a blessed mood: "God rest ye, let nothing you dismay"; you could sink back on a reassuring statement of fact: "Christ, our Savior, was born on Christmas Day"—a statement unspoiled then by our recent critical discoveries that almost certainly it was not that day at all; you might achieve without effort a rather sketchy theology, altogether devoid of any personal and ethical responsibility: "To save us all from Satan's power when we were gone astray"; but best of all would be the lift of spirit that came with the final, repeated refrain: "O tidings of comfort and joy."

All this could be yours on Christmas Eve, if you were on the inside, where smiles flashed and men's laughter guffawed.

Small Coins from Fat Purses

But if you were on the outside, with the wind and the cold, there were stark, grim lessons to be learned as the singing began. You might press your nose against the cold window glass and wish you were not so hungry, but the practical—and religious—thing for you to do was to sing as loud and long as you could for the gentlemen and wait in hope that they might toss you from their tooled-leather purses more than the tiniest coins. And then move on, across the snow, under the cold stars, through the town, to the next place, keeping as contented as possible, singing still, "God rest ye, merry gentlemen."

That is the reason why the song should sicken us when we hear it swell out across Christendom, as if it were representative of the coming of Jesus. It is a stark travesty on his spirit. Well might we pray, "Forgive us our Christmases, as we forgive those who Christmas against us."

Last season the *New York Times* printed a complaint from a pious reader, ending with a suggestion. The complaint stated that you could never be sure nowadays when you went to church that you would hear the "pure, unadulterated, old-fashioned Christian religion." Often

the worshiper would be surprised and disappointed, in the most unexpected places, with painful sermons of social compassion. The suggestion was that we set aside at least two days in the church year when people could be sure—on Christmas Sunday and on Easter Day let there be nothing preached except the Old, Old Story.

Undisturbed Consciences

Have you ever wondered why these holidays are so popular, even now, with churchgoers? Part of it is habit, of course, and ancestral training. But part of it is this feeling of confidence that on these special days congregations will not be too seriously disturbed. On any other Sunday we might expect to have our consciences stirred and our sins rebuked. But not on Easter Day. There are lilies and birds and music and immortality for that day. And not on Christmas Sunday. There are gifts and wreaths and good humor for that day. Meanwhile the hungry children go from door to door, down the wind-swept streets of the world, and merry gentlemen are roistering in the banquet halls. Shall this be our song—"God rest ye, merry gentlemen"?

John Morley had a name for that kind of religion. He called it "complacent religiosity." He said the words years ago; they still sting:

> Are you sheltered, curled up and content
> By your world's warm fire?
> Then I say that your soul is in danger.
> The Sons of Light, they are down with God in the mire,
> God in the manger.

There is a Croatian church in Millvale, near my home, where religious genius has been at work upon the frescoed walls. Over the altar and high up toward the peak of the arches at the front is a colorful symbolic representation of the birth and the glory of Jesus. Only as you turn to leave the church do you discover, in somber tones, over the exit doorways grim murals entitled "Death in War" and "Death in Industry," in which Christ is crucified afresh by the sins of our time.

There are people whose eyes are so dazzled by the altar painting that they leave without seeing the tragic lesson for which the gay tints of the glory were but a preparation. Lost in the thought of a Christ, they catch no glimpse of the evil and unchristian things they could fight to subdue.

"God rest ye, merry gentlemen"—this is no song for our Christmas faith. Here is a better one:

> And ye, beneath life's crushing load,
> Whose forms are bending low,
> Who toil along the climbing way
> With painful steps and slow,
> Look now, for glad and golden hours
> Come swiftly on the wing.
> O rest beside the weary road
> And hear the angels sing.

Preachers Present Arms

III. Onward Christian Soldiers

By Ray H. Abrams

WAS Jesus a pacifist? In answer to that critical question J. Wesley Johnston, of the John Street Methodist Episcopal Church, New York, affirmed: "Christ was the greatest fighter the world has ever seen." He was "the Lion of the Tribe of Judah," and "surely every believer in Christ . . . will unsheathe his sword and gladly give his life . . . to help win the fight against the forces of cruelty, abomination and hell." Much these same things were said from a thousand more American pulpits.

I

Edward Leigh Pell, of Richmond, Virginia, wrote: "We will fight pacifism not only because it is contrary to the teachings of Christ, but because its whole tendency is to make a yellow streak where you want a man." "Jesus was just as truly a fighter as Moses, Joshua, David, Washington, Lee or the fighting parsons of the gold-fever days in the far west." "The fact that Jesus never used it [physical force] proves nothing except that he never needed it . . . he had higher forces."

Dr. Pell then related a typical story, apparently calculated to move his hearers to action. It is about the wife of one Jones, alone on a stormy night with a brutal gang of ruffians attacking the house. A rescue party dashes to save her:

> For the love of God—quick! Fire!
>
> Heavens! the brute has caught her in his arms. Shoot through that window! Quick! For the love of God—quick!
>
> It is all over. There is blood on the bed. There is blood on our hands. There is blood everywhere.
>
> There are three men lying dead on the floor. Horror of horrors! And we are Christians!
>
> Yes, we are Christians! And we have done our duty. We have laid pretty Jones' wife [sic] upon her bed, for she has fainted. . . . And there is not a trace of hate or vengeance in our hearts. "Praise the Lord," says Wilkins, who is a Methodist. "I feel like singing the doxology," whispers Watson devoutly. . . . "Amen!" say we all.

This parable proved that Christians should wage righteous warfare to kill the Germans, the thugs about to rape civilization as they had ravaged Belgium.

Jesus was "no anarchist," warned Lyman Abbott in explaining why Jesus told Peter to put up his sword in the garden of Gethsemane. "By this rebuke of Peter he sanctioned the right of the police officers to use force in the execution of the law." And, by inference, the right of the Allies to force Germany, the criminal, to obey international law.

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A prominent Methodist clergyman, Lynn Harold Hough, professor at Garrett Biblical Institute, and after the war president of Northwestern University, wrote a book entitled *The Clean Sword*. In this treatise the author sought to prove that "the Bible is not pacifistic literature," that the use of the sword for high ideals, such as the Allies exemplified, was a duty. "A sword defending order and law and virtue and civilization has a right to appeal to Him for approval and support. The author of the book of Revelation pictures Him with a two-edged sword in his mouth. . . ."

Harold Bell Wright, one-time clergyman in the Christian (Disciples) Church, specialist in themes dealing with Christianity in a modern setting, writing for the *American Magazine,* certified that "a thirty-centimeter gun may voice the edict of God as truly as the notes of a cooing dove. . . . The sword of America is the sword of Jesus."

W. Douglas Mackenzie, president of Hartford Theological Seminary, after surveying the demands for righteousness in the teachings of Jesus, concluded that

> . . . nowhere has the Sermon on the Mount, the embodiment of the Spirit of Christ, exercised more visible and amazing power than in the matter of war.
>
> . . . this war, when carried by the Allies and America to the right issue, will be another proof of the divine power of the Sermon on the Mount.

For Professor Ernest De Witt Burton, head of the department of New Testament literature and interpretation in the divinity school of the University of Chicago, the correct interpretation of our war aims lay in the meaning of the application of the Golden Rule:

> In particular we may contend that it is really in the interest of the German people that the German armies shall be defeated, and the people themselves released from the domination of those false ideals which have been industriously bred into them for forty years and more.
>
> For the sake of France . . . England . . . Europe and Asia and Africa, for the sake of the unborn generations of Americans, . . . it was for all these and in obedience to the Golden Rule itself that we went to war.

II

While these masters in the interpretation of the Holy Scriptures were listing the Sermon on the Mount among the great war documents, ministers were being jailed for quoting texts from it and taking portions of the New Testament too seriously. In Boston, when the Association to Abolish War decided to circulate the Sermon on the Mount in a printed pamphlet without comment, an agent of the department of justice warned against its distribution.

Howbeit, in the estimation of many, if this religious classic were properly explained in the light of Jesus' full teaching, no difficulty need be experienced. In fact, it was Edward Increase Bosworth, Congregational minister and dean of Oberlin College, who decided that, while "to take life in hate is a dreadful deed," the taking of life in war might be Christian:

> The Christian soldier in friendship wounds the enemy. In friendship he kills the enemy. In friendship he receives the wound of the enemy. He keeps his friendly heart while the enemy is killing him. His heart never consigns the enemy to hell. He never hates. After he has wounded the enemy he hurries to his side at the earliest possible moment with all the friendly ministration possible . . . with an invincible hope that sometime . . . he and his enemy shall find common ground . . . in some great enterprise of God.

Though the majority of the clergy were probably reluctant to go as far as Dr. Bosworth and contend that one could pray for his enemy and show manifestation of love while in the act of throwing hand grenades, there were some who courageously attempted to face the issue. Take, for instance, the use of the one weapon of warfare which seemed more hideous and barbarous than all the others—the bayonet. Christians could not ignore its use; defend it they ultimately must; glorify it they frequently did.

A Y.M.C.A. physical director, A. E. Marriott of Camp Sevier, supplied the soldiers with an "invaluable little manual" on *Hand-to-Hand Fighting.* The chief points of attack were minutely explained:

> Eyes. Never miss an opportunity to destroy the eyes of the enemy. In all head holds use the finger on the eyes. They are the most delicate points in the body and easy to reach. The eye can easily be removed with the finger.

George W. Downs, speaking in the Asbury Methodist Episcopal Church in Pittsburgh, in November 1917, regretted that he was not at the front. He explained how he felt about the matter. His "blood boiled" when he heard men say "their religion forbids the killing of men with guns and bayonets." He is also reported to have declared: "I would have gone over the top with other Americans, I would have driven my bayonet into the throat or the eye or the stomach of the Huns without the slightest hesitation and my conscience would not have bothered me in the least."

Albert C. Dieffenbach, editor of the *Christian Register* (Unitarian), was proud of the part that Jesus would play in the war. In an editorial he wrote:

> As Christians, of course, we say Christ approves [of the war]. But would he fight and kill? . . . There is not an opportunity to deal death to the enemy that he would shirk from or delay in seizing! He would take bayonet and grenade and bomb and rifle and do the work of deadliness against that which is the most deadly enemy of his Father's kingdom in a thousand years. . . . That is the inexorable truth about Jesus Christ and this war; and we rejoice to say it.

The American Peace Society also acknowledged the fitness of the bayonet. Through the official journal, the *Advocate of Peace,* the editor advised its use on benevolent and cultural grounds: "We [America] must help in the bayoneting of a normally decent German soldier in order to free him from a tyranny which he at present accepts as his chosen form of government."

III

But the masterpiece of the defense of the Christian bayonet was published under the guidance of the Y. M. C. A. The process of reasoning that glorified all details of warfare and ascribed to them a high spiritual significance, with values in character building, reached its perfection in a book, *The Practice of Friendship,* by George Stewart, Jr., Lieutenant, Infantry, U.S.A., and Henry B. Wright, Camp Director of Religious Work, Army Y. M.

C. A. Dr. Wright was a professor in the Yale Divinity School. "The American nation," wrote the authors, ". . . is engaged at this very hour in an attempt . . . to Christianize *every phase* of a righteous war waged to save the very life of democracy." (Italics mine.) That they did not evade the issue of Christianizing every phase of the war may be understood from the following. It is an excellent example of the ability of the human mind under compulsion to reconcile contradictory ideas and rationalize them into a supposedly consistent working philosophy.

To the raw recruit "inevitably there comes a day of testing—a day when men's souls are tried as by fire—the first day of the bayonet drill, when men charge over the embankment and into a trench to drive their bayonets into straw dummies made to imitate human bodies with wooden frames inside to represent bones. . . ." Then:

> Sick at heart and haunted by uncertainty, your lad and my lad stand on the night of that initial experience at the parting of the ways of fatalism and faith. It was for just such an hour as this that you and I came to army camps. . . .
>
> But in the hour of soul crisis the secretary can turn and say with quiet certainty to your lad and my lad, "I would not enter this work till I could see Jesus himself sighting down a gun barrel and running a bayonet through an enemy's body. At first I shrank from associating Jesus with the bayonet and essayed to place in his hands the sword the use of which he himself sanctioned. But soon I reflected that the sword, which is today only an article of adornment, was in his day the most terrible weapon of mutilation and destruction known and that the modern bayonet is no more dreadful an implement since it is simply the sword attached to the rifle. Then it was that I saw Heaven open and beheld One faithful and true. He was no longer mounted on a white horse, to be sure, nor arrayed in a white garment sprinkled with blood nor was he armed with a sharp sword to smite. Rather I discerned through clouds of gas and smoke One on foot arrayed in a garb of olive drab which was stained with blood and mire, and in his hands a bayonet sword attached to a rifle. He asked no man to go where he would not go. He did not lead his men up to the painful and bloody tasks which are the climax of every battle charge, to disappear just as the disagreeable deed had to be done and thus shift the responsibility on others. He stood in the center of the line and the very front in the thickest of the fight and these quiet words of assurance from his lips put courage into every heart and strength into every arm of those in the hosts which followed him, 'Lo, I am with you alway, even unto the end'. . . ." I would not enter the war work till I was sure of this vision and heard these words. But with them came peace and power I had never known before.

IV

In addition to the demands upon the clerical minds to bless the "holy war" and all the instruments of terror as but the necessities to carry out the will of God, a further problem presented itself in the reconciling of the separate functions of church and state. In America, the boast among the Protestants that we had a complete separation of church and state, while a bit of pleasant fiction before the war, broke down completely after April 1917. This fact, however, seems never to have been recognized, or at least never to have been admitted—certainly not publicly and perhaps not even privately—by any of the various religious groups.

Those who defended the use of the church machinery for the carrying out of the will of the state thought of it as purely a voluntary performance. The church was not bowing to the will of the state but was of its own accord pledging its loyalty to the state to help the good fight in which the nation was involved. God being on the side of the Allied army, American Christians, therefore, were in reality fighting God's battles—against Thor and Wodin. "We are fighting not only for our country, and for the democracy . . . of the world, . . . but for the Kingdom of God," said George F. Pentecost, pastor of the Bethany Presbyterian Church, Philadelphia. And with a clear sense of logic he pointed out that "if this is God's war we should have Christian soldiers to fight it." He could not "draw any line between Christianity and patriotism. . . . The two go together." "The Church of Christ itself must enter the war"—and "every Presbyterian church should be a recruiting station."

The Lutherans, schooled in the philosophy of the all-powerful state, readily acknowledged the supremacy of the government and the duty of all to obey its commands. The editor of the *Lutheran* put the case clearly and briefly. He said:

> The church has the right to plead with a free people that war be avoided. . . . But when war is declared, it must keep silent. It must submit to the powers that be. The church is subject to the state in the temporal sphere just as every citizen must be . . . it must say, "I submit to the authority of the powers that be." The church may be called upon to suffer for her convictions, but it may never be a rebel.

V

For the Catholics, no difficulty presented itself. In a book of *War Addresses—from Catholic Pulpit and Platform,* compiled chiefly for its value as a witness to Catholic patriotism and loyalty, may be found speeches reflecting the "true Catholic sentiment and effort in supporting the American cause in this war." His Eminence John Cardinal Farley declared: "The Catholic Church has put all the power of its great organization at the service of the United States in this crisis simply because we Catholics are citizens of the United States. . . . As Catholics in America we owe unswerving allegiance to the government of America, and it is our sacred duty to answer with alacrity every demand our country makes upon our loyalty and devotion." James Cardinal Gibbons, in a military mass at Camp Meade, told the soldiers: "Remember such wounds as you may receive will be honorable. You will be proud of them and will boast of them and will want to show them in years to come. Go forth to battle and victory, and God be with you." Archbishop Ireland, speaking to new recruits in St. Paul, Minnesota, assured them: "You are the privileged ones, because you are permitted to make the highest sacrifice; to offer, if necessary, your very lives on the altar of your country."

It is difficult to discover any essential difference between the above outspoken points of view of the Lutherans and Catholics drilled in discipline and obedience and that expressed by representatives of sects noted for their liberalism and freedom granted to the individual conscience. William Douglas Mackenzie, Congregationalist, for instance, in his work on *Christian Ethics in the World War,* proceeds to expound the metaphysics for wartime and condemn the German philosophy of the supremacy

of the state. The state in a defensive war, Dr. Mackenzie pointed out, was

> simply carrying out to the limit of its power the duty inherent in its nature, the essential task for which, in the will of God and in the nature of man's life, it was created. . . .
>
> While the use of force is essential to the functions of the state . . . it is fatal to the church. Force and sacrifice are both methods of God. . . . In human society as a whole their operation has become assigned to two different institutions. The same men must, or ought to, live and work wholeheartedly in each. . . . And the result is that we must serve the state with its use of force, and the church with its use of sacrifice.

While, of course, the church does not wage war itself, her members as citizens in the state owe fullest allegiance to their government. Dr. Mackenzie by that differentiation sought to escape the dilemma of the allegiance of the church to the state. But every page of his book dealing with the problem contains the clear implication that the voice of the church should support the government in the war. It approved of the action of the state. The church in this way became part and parcel of the war system.

In the meanwhile, the extent to which the propaganda and the legend of the "holy war" had reached into the towns and hamlets and unto the children in all the homes of America may be deduced from the results of a questionnaire given out to the grade pupils of Marshalltown, Iowa, asking, "How Can I Help to Win the War?" A partial list of the answers was printed in *Religious Education,* receiving, apparently, the editorial approval:

> I can invent patents for fighting.
> I can pray God every night that we may win in this war.
> I can feed my dog nothing but what would be thrown away.
> I can help grandma so she can find time to teach mama to knit.
> I can darn my stockings as soon as there is a tiny hole, so it won't get larger.
> I can depend wholly upon God.

Next week: The Church Serves the State.

BOOKS

The Church in the Countryside

HIGHLAND SHEPHERDS. *By Arthur Wentworth Hewitt. Willett, Clark & Company, $2.00.*

A NEW ENGLAND country pastor of renown, author of *Steeples Among the Hills,* here presents a long awaited book for country ministers. In a style as lyric as the title, Mr. Hewitt writes of the task of the country minister as priest, preacher and pastor. This is the first American book on pastoral theology written specifically for the rural minister. Indeed, say the publishers, it is the first book on the subject in English since George Herbert's *A Priest to the Temple* in 1632. In *Highland Shepherds* Mr. Hewitt gives us a book that will stand as a classic in its field.

Mr. Hewitt's understanding of the task of the country minister is matched by a warm appreciation of it. At the outset he states that rural-heartedness is a requisite quality without which no minister should attempt to serve in the country. He must "feel that to suffer exile from these green hills of home would be the final desolation." Rural-heartedness cannot be construed to mean light-headedness. The author's "musts" for rural pastors read like the requirements for a doctor of philosophy degree. "Not to know Shakespeare, Homer, Dante and Goethe is inexcusable. I would refuse ordination to one who did not know Shakespeare." Many younger ministers would place more emphasis than does Mr. Hewitt upon sociology, technique of program building, the reorganization of churches and church cooperation, and the pastor as a servant of the community.

Indeed, if there is a weakness in this book, it comes from too faithful adherence to the classical and theological tradition. For instance, in the section devoted to preaching, the author's inspiration comes from such as Robertson, Brooks, Pattison and Luccock. Nowhere does he mention the country pastor Frenssen, author of *Village Sermons by a Novelist,* or a city pastor, Charles E. Jefferson, who produced *Nature Sermons.* John Frederic Oberlin and George Herbert barely receive mention and Harlow S. Mills and Charles Kingsley not at all. The sections on preaching would be much stronger if Mr. Hewitt were explicit in naming texts and themes which have their origin in the environment of rural life and if a chapter were devoted to the observance of festivals such as Rural Life Sunday or Rogation Day and Harvest Home. Some will be provoked by Mr. Hewitt's easy answer to the economic difficulties of the rural pastorate.

But any such omissions or weaknesses should not detract from the usefulness of this volume. Here is sound common sense for rural ministers, often clothed in gem sentences and a vivid style which makes reading a sheer joy. It will serve as a textbook in summer schools for town and country ministers, or for a seminary course on pastoral theology.

MARK RICH.

International Activism

MEN MUST ACT. *By Lewis Mumford. Harcourt, Brace & Company, $1.50.*

ANY BOOK on international affairs is likely to be partly out of date before it is out of the printshop, but not all of them have the distinction of being out of date before they are conceived. Into twenty-two short chapters (173 pages), Lewis Mumford packs a great deal of material which would suggest that historic interpretation ended about 1918. In brief, fascism is barbaric and democracy is civilization, and fascism being irrational cannot be combated by rational means. Democracy ostensibly must become something else to combat that something which it abhors. Non-intercourse with fascist nations is the one way to bring them to their senses. History has refuted this quaint logic so often it needs no repetition here.

This is a monotonously repetitive book. The viewpoint of the author could be stated after a glance at the first few pages: Hitler and his like are bad, *very bad!* Perhaps all of us would agree that the fascist scheme of doing without thinking is evil. It normalizes neuroses, it thrives on falsehood and inconsistency, it dehumanizes politics—and politics must be always conceived as a method of cooperation, compulsory or voluntary, in the affairs of mutual concern. Rule by riot is bound some time to strike a snag.

After three chapters of evasion we discover in chapter 4 that the church appears to have nothing but rituals and other-

worldly doctrines. There is no denying that this is partly true, but has the gentleman never heard of his fellow townsmen Fosdick, Niebuhr, Chalmers, Sockman and the host of others known across a wide nation? This is not to mention the thousands of others in cities and hamlets, who do about all the social thinking that ever becomes articulate in their communities. The jacket flap says the author spends most of his time at his country home in upstate New York. I thought so! If the politicians had a custom of consulting with the clergy before making decisions his worn cliché might be more pointed.

But we must arrive at chapter 7 before we find out that the author has ever heard of the Treaty of Versailles. How the insanity that afflicts Europe got there he leaves a mystery, assuring us only that economic factors are not comparable to political. Marx's one grain of truth fell on stony ground! Our author has not sensed the frantic fears that produce *Ersatz* nor the very real threats behind those fears. He doesn't seem to remember the blockade that continued shamefully long after November 11, 1918.

But the trouble seems to be that the world has grown soft. Our author likes neither Chamberlain nor Daladier. Emphatically! And the conclusion seems to be that America must fight, not for booty but for the right to exist in the face of those who resent it that we got the booty first. To make impregnable this fair land he suggests something similar to what Antiochus tried by way of eliminating Judaism. His naiveté shows itself most transparently when he indicates that the nation would go into a frenzy and come to grief if a bomb were dropped on New York. So important, my little man?

Mr. Mumford recognizes that the sinners might not like it if the saints (democracies) return to them as they give. They may even resort to piracy. I suggest that you, enlightened reader, try to mail a package of candy to some German children at any United States post office, and see who gets it. We must help resist fascism, but not be dragged into a fight for nationalistic and imperialistic ends. We must supply foods, munitions, etc., to the Allies. We must use our navy for convoy, but not get into the war, really. We slap our chests a bit in insisting that we could defend ourselves against all three of the criminal nations if necesary, but still we are in dire danger. So runs the weary tale.

Mr. Mumford is quite right in his list of domestic enemies. Intolerance and the "stone-age industrialist" seem to be the worst. It is a relief that he doesn't smell a communist rat, but we do find a familiar looking red herring in isolationism.

The homily ends with a plea for bigger navy, bigger army, bigger guns, more airplanes, and a declaration of the great need of more intelligent and idealistic people's enlisting. There's your chance, Mr. Mumford!

O. B. WARFORD.

Books in Brief

OUR TOWN'S BUSINESS. *By Omar and Ryllis Goslin. Funk & Wagnalls Company, $3.50.*

This is one of the first attempts in this country to apply Otto Neurath's isotypes to the illustration of a full-sized book. The book itself is a simplified—perhaps oversimplified—account of the evolution, organization and implications of American economy. The text is for the runner-reader, or the juvenile. For the latter, say at the junior high school level, it is an excellent piece of work. There are many useful hints for the adult reader. But if the level of writing and of analysis which the authors have adopted is a valid indication of the present intellectual plane of adult America, then the prospects of achieving substantial improvement in our economic and social structure are not very bright. The illustrations and charts are, on the whole, well chosen and suggestive. For the best results from the use of the pictograph, however, more frequent conversion of facts and statistics into isotypes would prove useful. The title of the book is misleading. You cannot make a composite "Middletown" of America. Many of the authors' data are drawn from the experience of individual communities. But they have tried to generalize their analysis of the American scene from sample materials. The effect is somewhat blurred. We do need to be made vividly aware of the conditions of living right around us. The Goslins offer an interesting contribution toward making the figures that measure economic and social action dance before our eyes. Let us have more of such books about individual towns and cities.

THE PRIORY. *By Dorothy Whipple. The Macmillan Company, $2.50.*

An ancient priory, where monks had lived for the glory of God and the service of the community, had become the property and residence of a family that had about run its course. There are a retired and widowed major, his two daughters and a maiden sister, all pursuing their separate and selfish ways with depleted resources until their own need and the social breakdown around them force them to see the necessity of a less individualistic life if the urgent problems of the present are to be solved. The advent of the major's second wife changes everything, and for the better, so that the priory comes again, in new ways, to be a center from which radiate influences for the common good.

HUDSON REJOINS THE HERD. *By Claude Houghton. The Macmillan Company, $2.50.*

In this novel, action in the present tense is negligible. The substance of it is the reflections of a man struggling back to life during months in a British nursing home. Those who know the vacant timelessness of bedridden days and nights will understand it better than those who have always gone on their own feet. The lives of three who had been involved in a moment of tragic action are portrayed through the mind of the man who had been shot by a great industrial magnate in the suite of a famous actress.

Books Received

The Philosophy of the Physical Sciences. By Sir Arthur Eddington. Macmillan, $2.50. (To be reviewed.)

Desert Democracy. By Roy L. Smith. Abingdon Press, $1.50. Most readers of this paper know that Roy L. Smith has rare genius for putting a large truth into a short, crisp sentence and coining wisdom into aphorisms. But here he is operating on a larger scale. This is no collection of proverbs but a closely knit argument concerning the basis, the nature and the development of democracy. The historical foundation is furnished by a study of crucial points in the life of the Hebrew people, from the "declaration of independence" and the rise of a national consciousness when Moses led them out of Egypt to the "separation of church and state" that began with the rise of the prophetic party in Judah, which brought into being "an entirely new factor in human affairs—the independent mind and voice of religion." The story is made more vivid by the author's imaginative treatment of many episodes and by the introduction of some fictitious characters. Altogether, Dr. Smith has written a very exciting and convincing book.

Lift Up Your Hearts. By Walter Russell Bowie. Macmillan, $1.25. A beautiful little book of prayers, meditations and litanies especially notable for the clarity and directness with which the resources of Christian faith are brought to bear upon the concrete conditions of modern life.

The Era of the American Revolution, Studies inscribed to Evarts

Boutell Greene. Edited by Richard B. Morris. Columbia University Press, $3.75. (To be reviewed.)

A Pioneer Merchant of St. Louis, 1810-1820, The Business Career of Christian Wilt. By Sister Marietta Jennings. Columbia University Press, $2.50. (To be published Dec. 14.)

An American Commentary on Ezekiel. By I. G. Matthews. Judson Press, $3.00. (To be reviewed.)

Famous Missionaries. By James Gilchrist Lawson. Zondervan, 35 cents. Portraits and biographical sketches of thirty missionaries in 60 pages.

Getting and Spending, The ABC of Economics. By Mildred Adams. Macmillan, 60 cents. One of that excellent and growing series, "The Peoples Library." The point of view is that of the ordinary worker who wants to know why business and wages are as they are, and why jobs are so scarce when the country is so rich in resources, or the ordinary consumer who wants to know why prices go up and down and whether or not the government should regulate them. The style is very simple, and the basic principles are not beyond the common understanding when clearly stated. The facts, of course, are always complicated. This little book is a help toward setting them in order, and especially toward seeing how one's private economic problem is related to the whole problem.

With Him. By Anna J. Lindgren. Revised and enlarged edition. Zondervan, $1.00. Brief devotional chapters, some of which are expositions and applications of texts of Scripture, while others are incidents from experience.

Along the Indian Road. By E. Stanley Jones. Abingdon Press, $1.50. (To be reviewed.)

Financing Economic Security in the United States. By William Withers. Columbia University Press, $2.75. Federal social security problems need to be clarified as much as the policies need to be improved, says the author; and the clarification must come first. Therefore, though he points the direction in which improvement lies, he gives primary attention to analysis and clarification, with special emphasis upon methods of financing relief and old age pensions. Social scientists, statesmen and citizens may profitably study this book.

CORRESPONDENCE

Expectation Rewarded

EDITOR THE CHRISTIAN CENTURY:

SIR: I've been looking for the editorial, "Why the Nations Fight," for some time. I began to think it wouldn't be published—that you were beginning to be a bit confused about things. But, thank God, you've come through! A million reprints of that editorial will do more to keep this country out of war than all the "Keep America out of war" literature I've read or helped to distribute. Keep up your constructive work!

Church of the Redeemer, ALTON M. MOTTER.
Harrisburg, Pa.

An Inevitable Conflict

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "Why the Nations Fight" is very unsatisfactory. You seem to take a cynical and superior attitude as though it made little difference to us who wins the war, or whether or not the British empire is broken up and nazi Germany becomes a dominating power. You do not go deep enough or discern the great moral conflict beneath the present war, a conflict in which we as Christians cannot be neutral. When nazi Germany represents the new paganism which makes the state the supreme and absolute power to be worshiped and obeyed instead of God and demands the unquestioning submission of the churches and Christian people, there must arise an inevitable conflict in which Christianity must fight for its very existence. As nothing but force appeals to the nazi leaders, the resort to armed conflict is unavoidable unless we are willing to sacrifice our religion, our freedom and our democracy.

Southbridge, Mass. HARVEY M. LAWSON.

For a Better Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: It is with profound gratitude to God that one lays down The Christian Century after reading the two issues containing such editorials as "India," "Not America's War" and "Why the Nations Fight." Here we have a reasoned and an unanswerable argument concerning the real "war aims." It is an unprejudiced statement of the greed, ineptitude and blindness of nations. It is an understanding human document that constitutes a devastating indictment and judgment of our civilization.

We are proud of such fearless, statesmanlike journalism. We trust that the war hysteria and the drums of propaganda will not drown its ringing voice, nor dull the sharp, piercing analysis of its critical judgment. In an hour like the present we need a clear word about this barbarous business of war, and a courageous putting forth of the fantastic reasons and rationalized aims for which brave, gallant men, in the prime of life, must lay down their lives in death. If not in The Christian Century, where are we to find in our journalism today a prophetic voice crying in this wilderness saying, "Let this mind be in you which was also in Christ Jesus," and then expounding the mind of Christ in relation to the hurts, wounds, desolation and loss unwittingly inflicted by the unrealism, blindness and ineptitude of statesmen whose major concern is not the building of the Kingdom of God, but the unashamed dream of questionable empires?

No amount of propaganda should deflect the clearcut purpose of the American people. We should stay out of this war. Some of us remember Maude Royden expressed the wish that we had stayed out of the First World War. Who knows, she said with wistful longing, but that we might have had a better peace. We should do all in our power as a nation to end this world madness, but we should have the manhood to say now about the men who might drag us into it, that their names "should go down in history covered with execration."

Calvary Baptist Church, VICTOR F. SCALISE.
Lowell, Mass.

Editorial Congratulations

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me to congratulate you on your editorial, "Not America's War," in the November 22 issue of The Christian Century. It is a striking achievement. In it you at once reach the height of stupid insincerity and the depth of insincere stupidity.

Presbyterian Publications, N. A. MACEACHERN, Editor.
Toronto, Ont.

Economic Change Required

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Why The Nations Fight," held my interest to its discovery that nations fight "so long as they rest under the illusion that there are values in this nationalistic, imperialistic, economic system that . . . must be defended at the cost of the slaughter of millions of human lives." Then you point to the origin of this "economic system" in man himself who alone "can do something about it."

Just as you pronounce this fact I eagerly look ahead for a suggestion how man may work out and inaugurate a new economic system that would insure the possession of "life, liberty and happiness," with such an equality status that would make impossible the unemployment of 10,000,000 people in this country, a large percentage of whom are youth entering adulthood. You offer only a negative—"refuse to be drawn into" war, and a glory

wreath to leaders who keep us from being sucked into the whirlpool of war. But we still have an economic system that sooner or later will require a war to satisfy its hungry maw. I should like to see The Christian Century lead out in demanding a system of economics that will save our democracy from imperialism and our people from slavery.

Old Saybrook, Conn. GROVE F. EKINS.

Praise from North of the Border

EDITOR THE CHRISTIAN CENTURY:

SIR: Almost every week I feel like writing to express my appreciation of your fearless, fair-minded editorials. I consider your independent Christian paper to be invaluable to the minister. Being a United Church of Canada pacifist, I am especially thankful for the editorial, "Why the Nations Fight," and for one of a few weeks ago, "United Church Rebukes Pacifist Pastors." I would like your readers to know that some, at least, of the "war loyalty" resolutions which pass our church courts have a very small majority vote.

United Church, G. W. TILLEY.
Cavendish, P. E. I.

It May Become 'Unser Kampf'

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Why the Nations Fight" (November 29), comes to a sharply worded conclusion. If the leaders of the United States "whom the American people have entrusted with the nation's fate, take her in, under any pretext whatever, their names should go down in history covered with execration." Indeed, if under a pretext we were led into war our leaders would have been false to their trust. But the plain meaning of the closing paragraph is that it is inconceivable that we could be led into this conflict except under some pretext.

Here the editor's reasoning is obscure. Is it the pacifist position, which starts from the premise that participation in any and all wars is contrary to conscience? The Oxford Conference, in its pronouncement on the church and war, recognized the sincerity of those who can never take part in war for reasons of principle, and also of those who under certain circumstances, where all other means have failed, believe it is their duty to take up arms.

Those of us who adhere to the latter view believe that we are entitled to the same respect which we freely accord to the absolute pacifist. We too are pacifists, in the sense that we are working for a world in which war is no longer possible. We believe such peace depends on order and justice, and that such order implies a force behind it, and a willingness to use it if all other means fail.

Or is your editorial based on the view that this present conflict does not concern us as a nation, either with regard to its causes or its consequences? It is just a struggle for power from which as a nation we are far removed. And in so far as we have ideals, we have no stake in this struggle, for no moral issues are involved. This may be a possible interpretation, but it would be the most extreme dogmatism to insist that it is the sole interpretation.

Some of us (I do not know whether we are few or many) believe that Britain was justified in giving her pledge of assistance to Poland on the grounds of order and decency as well as self-interest. Hitler's entry into Prague on March 15 in flat repudiation of his express assurances cleared the cobwebs from our minds. Here was revealed the utter duplicity of the nazi leader, and the nature of the power which threatened the adjacent nations, and ultimately the peace of the world. Unless he voluntarily abandoned his policy of expansion and domination, war had become inevitable. With the hope that he might stop, Britain gave her pledge, and having given it, she had no other course. We believe that with all her shortcomings (which in the light of our own we must view charitably) she is struggling for a world in which truth and freedom have some "vital space." She is contending for a world in which such magazines as The Christian Century are possible, and if she falls, *Mein Kampf* may yet become our struggle.

This is not to suggest that America should now do other than pursue her present policy—a compound of a desire for peace and sympathy for the Allies. But the circumstance might arise in which war seemed the lesser of two evils. If we are ever brought to that unhappy hour, our leaders will be entitled to respect and not execration. I for one would rather resist the terror that has fallen on the Czechs, the Poles and the Finns than live under it.

Brick Presbyterian Church, HAROLD E. NICELY.
Rochester, N. Y.

Another Inference Drawn

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the editorial, "Ethics in the Legal Profession," appearing in your issue of November 29. In this editorial a very fair and comprehensive abstract of the pertinent facts relative to the Manton conviction and the Levy disbarment is followed by a wholly unwarranted castigation on the legal profession. Following this statement of fact you preface your editorial conclusion by saying: "Nothing could be better calculated to add to the distrust in which the public is increasingly holding that profession." The facts which precede this statement would more logically have justified some such conclusion as this: "Nothing could be better calculated to allay the distrust in which the public is increasingly holding that profession than the prompt action taken by the bench and bar in New York state to bring to justice the senior member of one of the leading and outstanding law firms in the United States."

The American public has quite generally been educated to recognize that the most drastic punishment which can befall any member of the learned professions is action taken within the injured profession, which results in the wrongdoer being deprived of his right to continue as a member of that profession. The bench and bar of the United States merit congratulations rather than censure on the record written by Judge Knox in the Levy disbarment.

Sioux Falls, S. D. ROY E. WILLY.

If It Had Been Hitler

EDITOR THE CHRISTIAN CENTURY:

SIR: I should like to reply to the query of my friend Dr. Allan Hunter in his article in this week's Christian Century, "What if it had been Hitler?" I should say that if "Pete" had met Hitler in the way he met the other German, Hitler would have accepted all the courtesies offered him, and then at the first opportunity would have "double-crossed" the young man, sent him to a prison camp or let him be killed, as might have been most convenient. Then he, Hitler, would have gone serenely on his way along the same course he is now pursuing. I base my conclusions on the way in which Herr Hitler has treated his courtesies and obligations received and entered into with Czechoslovakia, Austria and Poland.

The trouble with Dr. Hunter and his friends is that they are dwelling in a realm of fancy. I believe even Jesus bade us to "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they turn again and rend you." It would be very nice to deal with such people on the high plane of idealism, but in real life it doesn't always work out.

Pasadena, Calif. FRANK C. REID.

Still Another 'Suppose'

EDITOR THE CHRISTIAN CENTURY:

SIR: Replying to the article by Allan A. Hunter, "Suppose It Had Been Hitler?" in the November 29 issue, may I raise another question: "Suppose the Social Democrats had seized power?" The Social Democrats (who were real socialists) had been elevated to the place of the most powerful party. But they did not have a majority of the deputies so they could not pass the necessary laws to establish socialism. The result was that they could not

fulfill their promises and were marking time hoping to get a majority elected. They refused to violate their democratic principles and seize power. They could easily have done so, as they lacked only a few of having a majority, but they remained true to their democratic ideals.

Hitler gained as the people turned to him as the promiser of everything to everybody, not realizing he would have to betray somebody as he could not fulfill all his promises. When he came somewhere near having a majority he seized power by unseating the communist deputies which gave the nazi party the majority among those left. Now if the Social Democrats had followed that course and seized power, who can doubt that the course of events would have been different?

Ought the Social Democrats to have seized the power? That is a question that can be argued pro and con. But we think all will agree that the course of history would have been changed if they had done so. . . .

Hitler is the product of multitudes of things, and even had he met Irish Pete it is far-fetched to suppose that Hebrew Ike would have been treated differently. But *if* the Social Democrats had seized power, what would have been the result?

Presbyterian Church, H. Oscar Stevens.
Seaman, Ohio.

Overcome by Their Own Effervescence

Editor The Christian Century:

SIR: I read your editorial on India in your issue of November 22, and hasten to present another viewpoint. We, who have had long residence in India, are quite accustomed to these national outbursts. The Indians, lovable and gentle, are sometimes overcome by their own effervescence and exuberance. We have come out alive from non-cooperation, civil disobedience, a salt march, and so forth. We know that India is composed mostly of villages, many of the villagers unaware of politics. Therefore, besides ignorant and excitable ones, we must rely upon sane and well informed Indians who appreciate, to some extent, the firm and just rule of Britain. They realize this is an unseemly and critical time to bring forward these questions, and also that outside enemies would be only too glad to watch their internal affairs.

I am receiving regularly the Indian Information Series. The last statement sent is so informing that I think you will be glad to see it. In it is clearly shown the viceroy's almost superhuman task of ruling an India divided into many factions with no real unity.

Auburndale, Mass. Mary M. Root,
American Board missionary.

Differences in Publicity

Editor The Christian Century:

SIR: An interesting report of the state department listed in the November 13 issue of the *Congressional Record* will be meaningful to readers of The Christian Century. Much ire was aroused by recent accounts of the seizure of the City of Flint, but little or nothing has been printed about the British and French seizure of American owned ships during the past two or three months. According to the figures of the department of state, the Germans stopped four American owned ships during the period from September 1, 1939 to October 31, 1939. Three of these (Hybert, Wacosta, Eglantine) were immediately released after an inspection of papers, and the fourth (City of Flint) was held upon proof that it carried contraband.

The British and French, however, in the same period of two months detained twenty-two American owned ships. Most of these were held for several days, and in some cases for several weeks. Of the thirteen stopped by the British, the Meanticut, destined for a neutral port, was ordered to discharge its cargo; a cargo of phosphate carried by the Warrior was "requisitioned," and the Saccarappa had its cargo seized. Nor were the French inactive. They seized the cargo of the President Harding, ordered ashore the cargoes of the West Gambo and the Endicott, and removed two seamen (of German nationality) from the Exochorda.

It would certainly be interesting to know why we have had no newspaper account of these things. Or, if the answer to that is too obvious, let us ask why the department of state allows these incidents to go on unprotested and at the same time makes such a "hullabaloo" over the seizure of a ship carrying contraband.

Pasadena, Calif. William Hare.

Exorcising Irreverent Thoughts

Editor The Christian Century:

SIR: Is it lese majesty to suggest that it has seemed to me during the past year or two that the articles in The Christian Century have been chosen because of editorial-interest more than because of reader-interest? There has been so little with which I could disagree, and I have filed away fewer and fewer articles. However, you have done something now that cleanses me of every irreverent thought regarding The Christian Century. I shall now remove its wrapping each week with tender respect. You are publishing a series of articles that meets the profound need of every reader, particularly the clergy. I wonder whether anything in journalism in the past few weeks has been such a master stroke as the publication of R. H. Abrams' articles from his book, "Preachers Present Arms."

Please accept my apologies for the unkindness of my secret thoughts.

First Congregational Church, Bryant Drake.
Rapid City, S. D.

Enlisting for What?

Editor The Christian Century:

SIR: I trust you are giving publicity to an article that appeared in the *New York Times,* November 26: "Americans to Man War Ambulances," with a sub-title, "Will Assist French Army." "The American Field Service, the corps of volunteer ambulance drivers that carried more than 500,000 wounded for the French army before the United States entered the World War, has been revived. Offices have been opened in New York and Paris and preparations are under way once more to organize ambulance sections manned by American volunteers and operated by the Field Service to cooperate with the French army. Ambassador William C. Bullitt . . . has accepted the honorary presidency of the committee in America. This committee is in process of formation and it will be composed of prominent persons in most large cities of the United States. The committee, with its subcommittees scattered throughout the country, will solicit funds and recruit volunteers."

Trends—whither? A human need that must be met? Will such a plea soon be presented to our young men? Has France been invaded? Is there extensive suffering and need on French soil? Have we sent ambulance recruits to Poland, to China? The winter of the sorest need in China, Red Cross contributions from the United States were astonishingly small and reasons given were that we were theoretically neutral. Can we let our imagination dwell even briefly upon the results of such semi-government sponsored campaigning for funds and recruit volunteers?

Relating the history of the Field Service before the United States entered the war in 1917, the article continues: "The volunteers, of whom there were nearly 3,000, came from virtually every state in the union and from more than 100 universities and colleges. They served with 66 different French divisions, carrying more than 500,000 wounded and *transporting from railheads to guns at the front more than 6,000,000 shells.* The sections were to be found in nearly every important battle along the French front and two of them served with the French troops in the Balkans."

Dare we give this our approval at a time when the slow development of war on the French-German border would seem to indicate that the way had not yet entirely closed for the service of mediation through diplomatic channels of neutral nations?

Syracuse, N. Y. Bernice Rowland Illick.

NEWS *of the* CHRISTIAN WORLD

Death Comes to James I. Vance

Southern Pastor Once Voted Among 25 Most Influential Preachers—CCC Boys Told of War's Benefits

(Correspondence from the Carolinas)

DURHAM, N. C., Dec. 2.—The death of Dr. James I. Vance at his summer home at Blowing Rock, N. C., brings to a close a long and distinguished career. By birth and training a southerner, Dr. Vance proved years ago that one could love the south and yet have a spirit too spacious to be confined within sectional limits. By faith a Presbyterian, and greatly honored by his church, he also had a winged mind too ecumenical to be caught in denominational nets. He was well known and loved throughout the Carolinas, where he often preached and where years ago he found his wife, Miss Mamie Currell of York, S. C. Of the many honors showered upon him, Dr. Vance cherished none more highly than being voted by his fellow ministers one of the 25 most influential preachers in America.

It is good to know that Dr. Vance's successor in the First Presbyterian Church of Nashville, Dr. Thomas C. Barr, is carrying on the work of this great church with the same clear insight and generous spirit.

* * *

Tells Parishioners His Sermons Are Open to Criticism

Not all preachers take criticism good-naturedly, but Rev. Merritt F. Williams, rector of St. Phillips Episcopal Church, Charleston, S. C., is one man who can. Invited to spend six weeks at the College of Preachers in Washington this fall, Mr. Williams wrote several letters to his people through the parish bulletin. "If I ever had any vanity," he said, "I have none now. Yesterday I preached before the dean, the canon chancellor, and the canon precentor. They were kind to me in much the same way a dentist is kind when he gets to work with his drill. The dean found the conclusion repetitious, the canon chancellor noted a mispronounced word, the canon precentor questioned the whole argument of the sermon, the voice coach noted evidences of 'post-nasal obstruction' in voice production. They did say that what I was talking about was important; that was something! I am to preach again next week." This pride-swallowing confession may not be rare but it is refreshing. Coming from Charleston, it should be proof enough that the south is in a period of real transition!

* * *

Hi-Y Growth Presents Problem

Meeting in Winston-Salem, the interstate committee of the Young Men's Christian Association of the Carolinas heard reports of "amazing progress" among Hi-Y clubs in this area and a recommendation that a full-time committee secretary be named to take care of various branches of the work which are about to get out of hand under the present setup. Among those who addressed the gathering were Lloyd R. Killiam of Atlanta, J. T. Fesperman of Kannapolis, and D. W. Glover, general secretary of the Asheville Y.M.C.A. A bound book of letters was presented to Morgan B. Spier of Charlotte, as a token of appreciation for his 30 years of service to the association in the Carolinas.

* * *

Colonel and Moravians Fail to Agree

On Armistice Day the boys of a nearby CCC camp were told by a Colonel McGee that war builds American commerce and banishes unemployment. "It's a great thing to get into a war," said the colonel; "it broadens you." Shortly afterward the southern province of the Moravian Church filed with North Carolina's secretary of state a resolution that said in part: "Through its entire existence of approximately 500 years the Moravian Church, while instructing her members in accordance with admonitions of the Holy Scriptures, to be subject to the civil authorities as to 'the powers ordained by God,' has not failed to recognize also the right of conscience above human authority and has subscribed to a creed and principles which are opposed to war." It is safe to say that majority sentiment in these parts, while not fully agreeing with the Moravians, is much nearer their position than the colonel's.

* * *

And So Forth

With pews, pulpit, lamps and porches completely and authentically restored, the Bethesda Presbyterian Church of Camden, S. C., has acquired the dignity and beauty of the original church of 1822. Located in a famous winter resort, the church attracts visitors from many parts of the country.

Of post-season football games, in whatever bowl they be, Coach Wallace Wade of Duke said the other day: "I do not think such games are good for the boys. They are demoralized, placed in a national spotlight of hysteria, and lose valuable time from their studies. It's just too much for the young fellows." Having taken four teams to the Rose Bowl, Mr. Wade should know.

Dr. Boynton Merrill, of West Newton, Mass., was among the speakers at the eastern North Carolina conference of the Congregational-Christian Church, which includes 27 churches. His topic was "Evangelism Today."

North Carolina Baptists have voted $150,000 for the erection of a chapel at Wake Forest College and also appropriated funds for the enlargement of the stadium. The *North Carolina Christian Advocate*, a Methodist paper, applauds the Baptists for this dual emphasis on playing and praying.

J. H. MARION, JR.

Bishop Huntington, of China, Resigns

Bishop D. T. Huntington, long head of the Episcopal mission at Anking, China, has resigned. Bishop Huntington is 71, and has been a missionary in China for 44 years.

Britain Ready For Long War

Chamberlain and Churchill Speeches Show Confidence in Outcome—To Study Wartime Drink Problem

(Correspondence from England)

LONDON, Nov. 16.—Another week, and we are still no nearer to the great explosion which we have been led to expect. Nor can we tell where to look for it. Herr Hitler, through his lieutenant, has told the Dutch and Belgian mediators that since Britain and France had rejected their offices Germany too must decline. His position is that by their demand that Czechoslovakia, Austria and Poland should be restored, his enemies show they are set upon dismembering the reich. The calm words of Mr. Chamberlain were indeed supplemented by Mr. Churchill in his broadcast speech, which did not lack in invective. All seems to point, at any rate, away from any possibility of an early peace. Mr. Churchill did not disguise the fact that stormy waters were ahead, but he was certainly confident, especially as he recited the roll of those in all quarters of the world who had condemned the policy of Hitler.

* * *

Peace Aims of Labor

According to Mr. Attlee, who has been reelected the leader of the opposition, Labor has six peace aims: (1) Restitution to victims of aggression, but no revenge; peace by agreement of all nations, not by dictation of the few. (2) Recognition of the right of all nations to live and to develop their own civilization. (3) Complete abandonment of aggression; outlawry of war, and acceptance of the rule of law. (4) Protection of minority rights by international authority. (5) Europe must federate or perish. (6) No imperialism; equal access of all nations to markets and raw materials.

* * *

Temperance Forces Guard Against War Excesses

It is just to say that the Methodist Temperance and Social Welfare department never fails to give a lead and in good time. In concert with the Temperance Council of the Christian Churches it has begun a careful inquiry into the facts of drinking in wartime, and if the facts warrant it a representation will be made to the government. So far there has been no such urgent need as there was in 1914-1918, when it was found necessary to establish the Liquor Central Control Board. This was not inspired by desire for temperance reform but by national necessity. It is not because of any observed return today of that old situation that temperance reformers are watchful, but they are not blind to what may happen and they wish to be ready with their reports and plans. They do not forget the bearing of the manufacture of drink upon the national

food supply. In 1915 Mr. Lloyd George used his memorable words that we were fighting "Germany, Austria and drink." If similar conditions were to arise—they have not arisen yet—there will be no unpreparedness among the temperance people.

* * *

J. M. Keynes Has Plan to Finance War Loans

J. Maynard Keynes has earned the right to be heard in any discussion of ways and means. I do not hesitate to select his proposed financial scheme as the most significant fact of the week on the home base. It is described as a system of compulsory savings. Today there is a great increase in government expenditure. There follows a widespread distribution of purchasing power, but at the same time the war makes it inevitable that the resources of the country must be withdrawn to a large extent from the production of all goods except those needed for the war. Therefore, with increased money available to buy, and a limited supply of things to be bought, prices will rise, wages will rise with them, and so on in a vicious spiral. But the government has decided not to let prices rise. What then remains but that the money available should be saved? And why not let it be saved for the benefit of the nation and for the ultimate benefit of the possessor?

The scheme is really one of deferred payments. All classes would be brought into the scheme, which is set out in detail by Mr. Keynes. Everyone with an income above a certain amount would contribute a proportion of it on a graduated scale. This would be treated in two parts—one part as income tax payment, the other as a savings deposit, as a loan to the state with a low rate of interest. When the war is over and men are transferred back to normal industries, then these loans would be made available with the interest added. This money would not be spent now when it can only be spent dangerously, but *then* when it would be spent in the time of transition from a war footing to peace, always a most difficult time.

It is an important contribution to the economic life of the nation which this great and daring economist has made. If Europe had listened to him in 1919 it would have been spared many ills. Certainly he must be heard now and his plan weighed.

* * *

Remembering the War Dead

Armistice Day was quietly observed. Poppies of remembrance were sold, and with them this year cornflowers to show the close alliance between the British and the French. The two minutes' silence was not officially kept, but was remembered and observed by many. "To the Dead" appeared in the *Times* from the pen of Sir J. C. Squire. It shows what was in many hearts:

Your Peace, she never came of age,
That Peace you bought with bitter price;
Nor now survives in this dull rage
One sigh of all your sacrifice. . . .

O, if we fail in this mischance,
Not you alone we shall betray,
But all our long inheritance
Since the first dreamers lost the day.

EDWARD SHILLITO.

New York Finns Aid Homeland

Volunteers to Sail; Red Cross Funds Are Sought—Episcopal Church Loses Leaders—Study Refugee Problem

(Correspondence from New York)

NEW YORK, Dec. 4.—The 22nd anniversary of Finnish independence was observed Sunday, in the face of Russian invasion at home, by the central committee of Finnish societies and churches of Greater New York at the Yorkville Casino, Manhattan. Representative Bruce Barton and Karl Lehtinen, chairman of the central committee, were the principal speakers. The Finnish consulate has made no statement about conditions at home, but it is reported that more than 100 Finns from Brooklyn and other Finnish sections in the city are preparing to go back to Finland to fight. They will sail on the Swedish liner Gripsholm next Saturday. In the group are a number of women volunteers eager to do war work.

Finnish clubs and associations here are confident that the Finns can hold off the Russians for at least six months and plans and preparations are under way to send material help from this side of the ocean. Finnish war veterans in America, whose members fought the bolsheviki in 1919, have started a drive to raise $10,000 for needed medicines. The Finnish Workers Educational Alliance is shipping clothes, shoes and other necessities through the Red Cross.

* * *

Emigré Problem Studied

The Good Neighbor Committee on the Emigré and the Community met at the Ethical Culture Society rooms Tuesday, with speakers and conference leaders from various religious and civic organizations bringing to the several hundred registered delegates their experience with this new and somewhat difficult problem. It was pointed out that the United States has been traditionally open since the very beginning of its history to groups from the Old World seeking an asylum from religious and political persecution, and there seemed to be little doubt that this tradition will be maintained. It was reported that in the Park West area of New York city 32 agencies, working independently, had given some form of social guidance to over 4,000 refugees before plans were formulated to develop an integrated program. It is estimated there are between 6,000 and 10,000 refugees in this area and that about 80,000 are now in the United States.

At a dinner meeting in the evening the delegates were addressed by Mrs. Eleanor Roosevelt, Clarence E. Pickett of the American Friends Service Committee and others. During her remarks Mrs. Roosevelt took serious exception to a certain poster which had been distributed and stated: "The poster says, 'American jobs for American citizens.' Then it goes on, 'The American people should demand . . .' and all the usual line. It would be very interesting to know where the money for all this comes from." The next day some "inquiring reporter" from the *New York Times* found the man who had distributed the poster at 70 Park Avenue West and he said he believed "worthy, loyal, genuine American citizens and their children should receive preference in employment." He admitted advising people to buy only in stores "which gave preference to Americans in filling jobs." Thus men in high places are joining with those in low places in fomenting racial prejudice.

* * *

Pension Leaders Fear State Domination

The representatives of pension boards of 31 denominations met last Thursday in New York. They all voiced common "fear that the inclusion of lay workers in religious organizations under the federal social security program would weaken the stand of the church against any tendency toward state domination." Dr. Reid S. Dickson of Philadelphia, general secretary of the Board of Pensions of the Presbyterian Church, asserted "that the church should not give in on this point or it would lose part of its past argument before Congress." Many ministers and others on the outside criticized this as a rather narrow stand when thousands of church and religious workers have no security whatever. They feel the church should either provide adequately for these workers, which it is not financially able to do, or let them participate in the government benefits.

* * *

Three Episcopal Leaders Die

The Episcopal Church lost three noted leaders in six days last week. The death of Dr. Sunderland, the head of the city mission society, was noted last week. On Monday the passing of Dean Milo Hudson Gates of the Cathedral of St. John the Divine, was announced. He was buried in the Chapel of the Intercession, of which he was first vicar. Then, on Tuesday Canon Henry W. Bryan died in Jersey City. He was canon of the Garden City Cathedral and archdeacon of Queens and Nassau from 1893 to 1907, at which time he went to Panama and acted as vicar general of the Canal Zone. He retired in 1933.

* * *

And So Forth

Two churches in Brooklyn burned their mortgages at special services last week. The Park Slope Congregational Church, of which John E. Harrer is pastor, did so after receiving a gift of $12,000, and the St. Andrews Episcopal Church, of which Harold G. F. Courtney is the rector, after a final gift of $4,000 was received.

The day after the special jury brought in a verdict of guilty on five counts against the Bund leader, Fritz Kuhn, District Attorney Thomas E. Dewey, who prosecuted him, announced his "hat was in the ring" for the nomination as Republican presidential candidate.

* * *

And Finally

Dr. David M. Cory reports that one of his pure bred Mohawk Indians went to apply for an advertised job the other day. The young lady at the desk, after looking over his sharp features and dark skin, said: "Only native-born Americans are eligible for this position!"

J. HENRY CARPENTER.

Japan Seeks to Placate America

Ambassador Grew's Speech Shocks Civilians into Realization of Serious Nature of Impending Rift

(Correspondence from Japan)

TOKYO, Nov. 8.—The improvement of Japan-America relations is on everyone's lips and on all the news pages at present. Ambassador Grew's bombshell speech at the America-Japan Society's luncheon in recognition of his recent return to Tokyo took the nation completely by surprise. Such frankness is not usual in diplomatic circles; it was very disturbing and disarming to the less ingenuous but left on the whole a good impression. The ambassador's reference to "wholly needless" interference with and destruction of American lives, property and rights in China, with supporting evidence in the large number of instances and protests laid before the Japanese government without perceptible effect, has brought this side of the Asiatic problem to the attention of the Japanese for the first time. Questions are now being asked widely of government and military leaders as to how these distressing conditions can be adequately dealt with and America retained as a friend. While it would be too sanguine to expect any immediate relinquishing of Japan's "unchangeable policy" vis-a-vis China, there are unmistakable manifestations of desire to assuage American feelings and to get on with the improvement of commercial and industrial conditions so obviously and to everyone's disadvantage disrupted of late. The only alternative would seem to be to turn to alliance with Russia and that seems almost universally distasteful here.

* * *

Luther Tucker, Student Worker, Held in Police Custody

Just at present the course of conciliatory diplomacy is disturbed through the detention by Kyoto prefectural police of Luther Tucker, American Far Eastern secretary of the Student Christian Movement, for suspected violation of Japan's sedition laws. Mr. Tucker, who lives and has an office in Shanghai, has been in this country with his family for several months working with the Christian Associations, and was about to sail from Kobe when taken suddenly into custody. Though his wife and children were permitted after several days of delay to return home to Shanghai, Mr. Tucker at this writing is still in police hands. While the charges against him may be nothing more serious than speaking indiscreetly about conditions as he knew them in China and distributing literature of the Christian peace movement, these are both prohibited in Japan today and foreign residents and visitors are as liable before the law as Japanese subjects.

* * *

Rice Shortage Adds to Economic Pinch

A 42 per cent slump in the Korean rice crop this year and serious though not such heavy shortage in the Japan harvest are putting heavy strain on the nation's food economy. Efforts at price control as well as in controlling distribution are being made, and government monopoly is being advocated by some. Meanwhile the public is being enjoined to eat fewer bowls of rice at each meal and so to cook and eat as to leave nothing to be thrown away. Temperance in drinking is also being provided for in a decision to reduce the amount of rice used in *saké* consumption by one-fourth or 750,000 bushels. At the same time the government is very solicitous for the welfare of the poor: not only is assistance given in getting rice within their means but a survey has been undertaken to ascertain what have already been the effects of the various control measures enforced in prosecution of the China war. It is estimated by the National Social Welfare Workers' association that there are 170,000 needy families in Tokyo alone dependent upon public aid.

* * *

Christian Council Enlarged By New Religious Law

The annual meeting of the National Christian Council early this month brought together at Reinanzaka (Congregational) Church in Tokyo representatives of 27 denominations, 12 other national Christian organizations and 19 mission bodies. Among these are 12 newly affiliated groups, including the Salvation Army, which have been brought into the federation in accordance with the provisions of the religious bodies law recently enacted. It was pointed out by a representative of the government that whereas such regulations may seem to increase official supervision, in fact they have reduced to a basic 37 a mass of previously unrelated and often inharmonious requirements. Plans of the council for the future, approved by the session, include continuation of the nation-wide evangelistic campaign in concerted effort to overcome the distressing decline in baptisms, church attendance and Sunday school membership, and a proposal to the rural work department to attempt to set up one Christian colonial center in Manchukuo among the thirty-odd villages which are being established by the 60,000 Japanese settlers who have already migrated and the thousands of others who will soon be on the way. Representatives of the Korea Christian League, which has taken the place of the former N. C. C. in that country, sat in for the first time as associate members of the Japan council and made a fine contribution.

* * *

Methodists Make Significant Changes in Name

Most of the denominations of Japan have had their autumn convocations and there have been the usual changes in officers, emphases and plans. None was of more significance than the changes wrought in the Japan Methodist Church by the quadrennial General Conference recently held in Kamakura. A new general superintendent, Dr. Yoshimune Abe, president of Aoyama Gakuin College in Tokyo, was elected to succeed Bishop Tokio Kugimiya, and new and younger leadership was placed in all of the administrative offices of the church. Even the name of the church will be changed if and when the annual conferences ratify the new legislation. The name adopted will be almost identical with that used by the Methodist churches in Korea and China, the *Kirisuto Kanri*

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Kyokai, which may be freely translated Church of Christ Methodist. Moreover, it is not without significance that the national prefix *Nihon* or *Nippon* was left off the new designation and that a plan of federation with the Korean Methodist Church was approved. Hereafter the bishop of each church will be a member of the General Conference of the other, and together with one other person episcopally appointed these leaders will stand as a special committee on joint plans and activities to be engaged in by both churches. Only in the relations of the denominations with the government, as provided for by national regulations, will the Japanese general superintendent exercise priority. The Korean representatives seemed as happy over the common name and the new relationship as did their Japanese brethren.

* * *

And So Forth

Rev. Goro Mori has been elected bishop of the Kiyome Church of the Holiness movement, to succeed Bishop Juji Nakada recently deceased.

Dr. Junzo Sasamori, principal of the Methodist boys' school in Hirosaki for the past 15 years, has been elected president of Aoyama Gakuin in Tokyo to succeed the newly elected Bishop Abe of the Japan Methodist Church.

T. T. Brumbaugh.

Seek Materials on Life of Haym Salomon

The Patriotic Foundation of Chicago, which is providing for the erection of a monument to George Washington, Robert Morris and Haym Salomon, is seeking materials dealing with the career of the latter. The monument was the last work of Lorado Taft, famous Chicago sculptor. Any materials throwing light on the life of the Jewish patriot-financier should be sent to the foundation at 33 N. La Salle St., Chicago.

New York Church Federation Offers Prizes for Plays

The religious drama council of the Greater New York federation of churches is offering prizes of $200, $100, $75 and $25 for one-act plays to be submitted before April 15, 1940. Full details may be obtained from the federation, 71 West 23rd St., New York.

Canadian Heads North American World Council Committee

Dr. Richard Davidson, principal of Emmanuel College, Toronto, has been elected chairman of the North American committee of the World Council of Churches. The meeting of the council which had been projected for next year has been postponed on account of the war.

Methodist Book Concern Reports Improved Finances

A special meeting of the book committee of the Methodist Church, held in New York on Nov. 29, reported that the debts which have troubled the Methodist Book Concern for the past few years are being rapidly cut down. So great has been the improvement in the firm's affairs that the properties at Dobbs Ferry and 150 Fifth Avenue, New York, which had been offered for sale, have been withdrawn from the market.

Massachusetts Lists Blessings

Late Thanksgiving Finds Employment and Wages Growing—Yale Gives Browder Free Speech

(Correspondence from New England)

Boston, Dec. 1.—New England, observing the traditional date for Thanksgiving, counted its blessings yesterday. John F. Tinsley, president of the Associated Industries of Massachusetts, in a statement cited the fact that there had been a 7 per cent increase in employment and 10 per cent in wages in the state during the past year. In former years wages lagged behind upturning business; today voluntary announcements of pay increases come almost simultaneously with accelerating production. "We, in business, have reason to be thankful that the reputation of business is improving. It *was* popular to charge it with all the ills of the times, overlooking its part in ameliorating unemployment even to the extent of taking huge losses." Even the depression has been a blessing in creating a greater diversity of industries and consequent stability. "And we are thankful that we are not among the warring nations!" Pulpits struck a similar note.

* * *

Effects of Supreme Court Decisions

The state utilities commission, following up the vindication of its authority by the Supreme Court, has ordered the N.Y.N.H. & H. railroad to reopen 80 of the 88 stations closed on the Old Colony division. South shore communities are thankful. The railroad is considering whether to comply or appeal.

"The right to express our views to working people is restored," says Kenneth I. Taylor, commenting on the decision which overthrew ordinances, in Worcester and other cities, prohibiting the distribution of handbills. Sidney S. Grant, attorney in the Worcester case, called the decision "A Magna Charta for labor." A. Frank Reef, another labor attorney, explained that politicians and storekeepers have had the privilege of handbill distribution, but the minute it is attempted by a labor organization, the police show interest, and usually invoke the anti-distribution ordinances. Mayor Tobin has asked the city council to repeal Boston's ordinance.

The decision of the Pennsylvania federal court, that expulsion of children from school for refusing to salute the flag is a violation of religious liberty, encourages lawyers, in the case of Massachusetts children, to carry up their cases to the Supreme Court.

* * *

Earl Browder Addresses Yale Students

The exclusion of the Communist leader from Dartmouth, Harvard and Princeton, and the appeal of the Connecticut American Legion to President Seymour, so advertised Earl Browder's address before the Yale peace council that 500 crowded into a hall seating 400 and 4,000 gathered outside. The *Harvard Crimson* commented

that the other universities, "timid and reactionary, came out at the short end. Yale gained more than it lost. The meeting made, not Yale, but Browder himself look stupid." The *Christian Science Monitor* said: "Yale, sometimes described as the stronghold of American conservatism, opened its ears to his description of Russia as peaceful even while threatening Finland. . . . Even those who think that some intellectual exchange might do no harm to American ideals, must have weighed the speaker's opening words: 'Allow me to express my deep appreciation for this opportunity which reflects, not the influence of the Communist party in Yale, but the bill of rights and the Constitution of the United States.' These, he might have added, were *not* learned from present day, totalitarian-imperial Soviet Russia!"

* * *

Somerville Churches Canvass In Collaboration

Since his early experience in church federation, your correspondent has believed, with Dr. Raymond Calkins, that a "cooperative parish plan is the only thorough method of church work." An opportunity to watch the canvass in a city of 110,000, undertaken the past month by the Somerville council of churches, confirms this estimate. Before the cards are tabulated and returned to follow up, leading pastors testify to a marked increase in attendance and attribute it to the very effort. Catholic families were not recorded; but priests had been told of the plan, and such families gave a cordial reception. Two hundred visitors met for instruction and inspiration, with stirring hymns and an anthem by the Greek Orthodox choir. Despite inexperience and natural timidity, the visitors secured valuable information. Few were found without some preference, and the leading denominations are the choice of three-fourths of the Protestants. If the wisdom of combinations is suggested, they would have to be interdenominational. It is evident that the churches must intentionally cooperate or they will inevitably compete. Concerted emphasis on religious education and evangelism has been begun by departments of the council; while one department has staged a successful youth parade and rally, and plans a candlelight service. A few expressions of bitterness toward all religion came from those without preference. Of the new cults, Christian Science has the strongest hold, obviously because it offers aid in securing health and mental peace.

* * *

And So Forth

Barrington, the only town in Rhode Island which, since the repeal of prohibition, has steadily voted not to permit the sale of intoxicants, is now the only one which has no relief roll.

Last Sunday, says the *Boston Traveller*, "the Fourth Baptist Church of Providence observed 'Henry Finlay Day,' in honor of the retired letter-carrier who has served 40 years as its Sunday school superintendent. In that time he has seen it grow from a mere handful to more than 600 young people, besides 120 men and 50 women. There are innumerable Sunday school teachers such as Finlay. It is no little task, and they deserve all the honor that can be accorded them by an appreciative church."

E. Tallmadge Root.

Find Prejudice In All Groups

Des Moines Study Conference Concludes Respect for Differences Essential—State Educates Against Liquor

(Correspondence from Iowa)

Des Moines, Nov. 27.—Last Saturday a significant gathering met here in the lounge of Drake University. It was a "Conference on Educating for Improved Human Relations," sponsored jointly by Drake University and the National Conference of Christians and Jews. College and high school teachers, and likewise religious leaders, were invited to the conference, which was called primarily to try to discover the materials and the techniques for education in human relations. About 70 attended.

The morning session consisted of a symposium of brief addresses by educators from Iowa University, Grinnell College, Simpson College, Washington Junior College, Dowling College (Catholic) and Council Bluffs high school. The afternoon session was given to discussion, with Herbert Seamans, of the National Conference of Christians and Jews, as chairman. Some of the ideas were far-reaching in their implications. It was agreed, for example, that the economic bases of prejudice and discrimination are very deep; that much of the organized prejudice that exists today is to be accounted for on the ground of frustrated personalities; that prejudice exists within the Protestant group, directed against minority Protestant groups. It was recognized that cultural pluralism will exist for a long time to come in American life, and therefore respect for differences must be a part of the American way.

One of the findings would furnish a basis for meditation for every overardent denominationalist, viz., that religious differences are not easily separable from or distinguishable from cultural, economic, linguistic and ethnic differences.

* * *

State Inaugurates Anti-Liquor Campaign

A new venture is on for "temperance" in Iowa. The state finds itself in the liquor business, with a liquor commission in control of the situation, and liquor stores scattered over the state operated by the commission. The commission has undertaken a temperance campaign and has engaged James Pearson, of Shenandoah, who has been radio pastor for station KFNF of that city for the past 14 years, as temperance director. He says his undenominational connections "include no dogma, just straight gospel." Iowa has 173 liquor stores, and they sell over $11,000,000 worth of liquor a year. Mr. Pearson says: "The state doesn't want to make drunkards out of anybody. It also doesn't want to sell liquor; but since some people seem to want it, the state must control its distribution."

The campaign is to be carried into the schools. Mr. Pearson asserts that no other state has such a temperance program. Well, it is badly enough needed. This writer came to Iowa in 1932, and while the prohibition regime lasted, with all its faults

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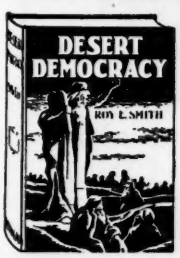

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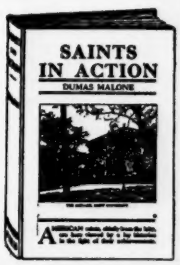

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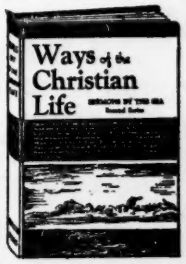

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* * *

Methodist Population Heaviest in Iowa

Bishop J. Ralph Magee, resident Methodist bishop of Iowa, has just made public the result of a survey of Methodism in the state, which should stir a good deal of pride in the members of that communion, and cause them to "thank God and take courage." He asserts that Iowa leads all midwestern states in Methodist population, with a membership of 225,197. As the population of the state is roughly 2,500,000, this means that a little more than 9 per cent of the people here are Methodist members. There are 539 effective ministers, in charge of 1,001 churches (which means that the average church membership is 225). The significance of the figures stands out by comparison with neighboring states. Minnesota has a population about the same as Iowa's, and Wisconsin has 500,000 more; but the Methodist membership in each of these states is about 80,000. The early Scandinavian and German settlement accounts for the difference.

* * *

Baptist Convocations Well Attended

Baptists locally are seeing large. A major project of the Northern Baptist Convention this year is the holding of a series of 100 great convocations. Three were scheduled for Iowa, and these were held last week—Wednesday at Sioux City, Thursday at Des Moines and Friday at Davenport. The Sioux City convocation called together about 500, and Davenport's attendance was about 1,000. Des Moines rolled up an attendance of 1,221.

* * *

Lutherans Mourn Death of Educator-Diplomat

Lutherans are mourning the loss of Dean Alfred J. Pearson, of Drake University, who died quite suddenly last August of a heart ailment. He was truly a catholic-minded man. Dr. Pearson had served his country conspicuously as minister both to Poland and to Finland. It should be known that Finland's arrangement to meet her war debts to the United States was largely the result of Dr. Pearson's influence.

WARREN C. TAYLOR.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Champs-Elysees

(French, Eng. titles) Sophisticated episodes in story of famous avenue, told by schoolmaster to pupils. Napoleon, Louis XV, DuBarry, Pompadour appear. Historical value confused by fictional romance. Many risqué situations. Sacha Guitry as writer, director, actor good but too omnipresent.

For A: Fairly entertaining. For Y, and C: No.

The Escape

(Kane Richmond, Amanda Duff) (Fox) Trite little flash-back drama about New York schoolteacher, crook brother, cop fiancé and three country youngsters. Usual robbery and gang complications poorly done. Law triumphs, crook dies melodramatically. Definitely class B in all respects.

For A: Mediocre. For Y, and C: Harmless entertainment.

Fast and Furious

(Sothern, Tone) (MGM) Husband and wife, vacationing at seaside resort, get involved with bathing beauty contest, murders, crook schemes. Usual ridiculous thrill, humor and suspense elements. Affectionate but disparaging husband-wife banter à la mode. Effortless entertainment for many.

For A: Fairly entertaining. For Y, and C: Doubtful.

Ninotchka

(Garbo, Melvyn Douglas) (MGM) Utterly charming, subtle comedy-satire, sophisticated in best sense of word. Pokes gentle fun at soviet régime. Stern, feminine "comrade" comes to Paris to aid sale of crown jewels to feed masses, and meets Frenchman! A "new," lighthearted Garbo.

For A: Delightful. For Y: Mature but good. For C: No.

Remember?

(Taylor, Garson, Ayres) (MGM) Sophisticated romance of whimsical originality, in which rival tries twice to marry heroine and loses both times to hero. Well done, but the double-action plot, weakly jointed in the middle, makes for uneven interest and suspense. Greer Garson miscast.

For A: Fairly good. For Y: Too mature. For C: No.

Secret of Dr. Kildare

(Barrymore, Ayres) (MGM) Third in series of human dramas with Barrymore in fine role as wise, crotchety yet kindly hospital doctor. Engagingly he dominates career of his young assistant who, estranged from old doctor, solves, supposedly alone, mysterious ailment of wealthy girl.

For A, and Y: good. For C: Doubtful interest.

Shors

(Russian, Eng. titles) Red leader fights Germans, Poles and White Russians in 1917-19 struggle for Ukraine. Little dramatic continuity, anti-climactic conclusion, but thoroughly artistic production. Magnificent, epic battle panoramas, some fine comedy, splendid acting, notably by Samoilov (Shors). Usual propaganda.

For A: Good of kind. For Y: Hardly. For C: No.

Torture Ship

(Talbot, Pichel) (Producer Dist. Co.) Doctor indicted for murder gives dangerous criminals passage on ship. In return they are to submit to experiment to cure criminal impulses. Pichel good as doctor. Plot and action confused. Violence, horror and suspense elements all utilized.

For A: Harrowing. For Y, and C: No.

Best Recent Family Films:

Wizard of Oz	They Shall Have Music
What a Life!	Rulers of the Sea
Babes in Arms	Five Little Peppers

Best Recent Films for Adults:

Mr. Smith Goes to Washington	Allegheny Uprising
Forty Girls and a Baby	Disputed Passage
The Challenge	Drums Along the Mohawk

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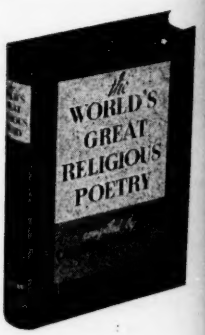

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